

# The Way to Go

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# Dedicated To Youth

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## The Way to Go

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**First Edition** : June 2011 (2000 Copies)

Printed at  
**VIRSA PRINTERS, LUDHIANA**

**Price** : 60/-

**Published by:**

Directorate of Publications

**Guru Gobind Singh Study Circle**

Model Town Extn., Ludhiana-141002

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## WORK IS WORSHIP

Finally Guru Nanak Dev completed his missionary travels. In old age he settled down with his family at Kartarpur (Pakistan). He had founded this town on the bank of River Ravi. He took to farming and lived the life of a perfect householder.

One day the Guru was working in the fields and was smeared with dust. Some of his companions were cutting wood. Others were busy cooking food. At that time, a group of Sadhus passed that way. On surveying the scene, they said, "Are you breeding animals here?" The Guru did not get angry. He asked them to stay for a few days to find out for themselves. On watching everybody working they remarked after some days "You

have many hard – working men on the farm." The Guru requested them to stay a little longer for final impression. After a few days more they said : "You have indeed devtas on the farm." He still insisted that they should stay longer. Finally they proclaimed. "These workers are, indeed the image of God." ♦



## WORK ETHICS

The beautiful dove must eat worms. Her spiritual eyes shine because of the worms she has been picking up the whole day. And the spiritual aspirations of man help him to transcend the body and its requirements. To have less of bread shows celestial taste. To appropriate as little as possible of this physical world is, therefore, a moral act. In that sense, Alexander, Nadir Shah, Changez Khan and Napoleon are like the non-moral catastrophes' of Nature, red in tooth and claw, while Kanad who lived on the stray pickings out of the harvested rice fields of Bengal is truly a man ascending some way to spiritual vision.

The politics of the world of hunger for the physical are of the monkey who came to divide the bread equally between a cat and a dog and, with the balance in hand, to give nothing to the litigants but to cut out a larger piece again for himself from the bigger slice as still not balancing. All political intrigues, including those of commerce, manufacture and other so-called economic problems are stories of the tiger lying in ambush.

The spiritual attitude in this world of hunger is what Mr. Henry Ford says: work, labor and sweat and forget

the physical world. The only possible transcendence from it is through work. In this "space" of Bread, overwork to death or starve to death; there is no other alternative, it seems. The habit of working for work's sake is the foundation on which the ideal state can be founded. The old Brahmin was certainly well-fed and well-looked after when he wished to transcend this hard world of bread through speculative philosophy!! As a matter of fact, all nations of men, like flocks of crows, are confusing all other issues for the sake of bread.

They are, therefore, fictitious types of men who speculatively deny "Bread". It is remarkable that the Gurus tell us that if your spiritual attitude is right, then "blessed is your festive board". Think of Him while chewing life out of the wheaten bread for you,

"Blessed are your horses going laden with merchandise"

And if by eating, your mind is going wrong way,  
that eating is poisonous for you;

And if by wearing, your mind is going wrong way,  
that wearing is poisonous for you.

And unless you labor and sweat and earn your  
Bread, all other crusts are full of poison for you.

For centuries in morbid India, such healthy views were never so boldly given to the people whom metaphysical inanities and Yogic abnormalities oppressed into abject slavery. It shall be at once admitted that the bread problem of man should be solved on a large scale according to the moral law within the soul-consciousness of man. And that undetermined Ideal

State is yet to come into being, where all the optimum physical needs of man necessary to keep the soul-plant of man in vigorous growth are equitably provided. It cannot be done in a day. But the direction of all politics must be towards equal distribution of comforts and needs in a spirit of loving comradeship. The Guru demonstrated this once in history. How? They established such a democracy with the divine Aristocrat, the Beloved of all, full of deep and spiritual self-renunciation, in the centre. It was no democracy in the modern political sense of government by votes. It was democracy by obedience to Him. All equally obeyed the Great Will. All lost themselves in Love; no one asserted his little Inness. All dissolved themselves in Him and out of Him came out as new men. Without the Guru this democracy cannot be maintained. And if Mussolini and Kamal Pasha have, in the teeth of democracies, stood high as aristocrats, they only go to prove the efficacy of the method of the Sikh Gurus in-their endeavors to establish an Ideal State. They are yet below that standard of individuality which the Guru invoked for the establishment of the Ideal State. The requisite renunciation of the individual in dedication to society or state can only come when the state is identified with the Beloved. This is the Khalsa scheme of the world governance of Bread and Woman. Love of the Beautiful Beloved has in it the genius of new social reconstruction. The politics of the Sikh, therefore, are but the gladsome, spontaneous renunciation of the little self in the love of the Guru: and while living in that sacred vision he labors and distributes the fruits of his labor on the roadside,

almost subconsciously. He lives elevated above the sordid details of right and might, for he has found better occupation in his love. Like trees, he drives his struggles below the ground and his blossoms and fruits up into the air. Death to him is as welcome. Not the great renunciation, but the small joys of continuous self-sacrifice, at every step, at every breath. In the sense of self-sacrifice alone, to contribute one's mite to the coming of the Kingdom of Heaven within man, as Jesus Christ put it, is the Sikh, or the Disciple of the Guru, to enter into the activities of the state. Unless the rich atmosphere of peace is brought in, where the tiger and the lamb drink at the same pool, there can come no true culture in the bread affairs of Man. The bread affairs engross all political activity of man, and the true progress of man is to make it so simple as the provision of sunlight by the sun. The state needs to be organized on the rich love of man to man.

Bread is a grim reality, they, which, at times, shatters all beautiful visions, but while in that savage struggle, we, as the disciples of the Truth-embodied, the Guru, should not forget that it is transcendence above the body and its needs that is the ultimate satisfaction of bodily desires. By it, we have to rise above it. Work makes us spiritual. Let us therefore give up all other worship of God but work. This is the fundamental message of the Guru to the man in struggle, to the man bound in body. The worker, the laborer, is the man of honor; the creator of bread is man in spiritual action. ◆



## UPLIFT OF MAN BASED ON CHARACTER

This life of praise is not to be of idle mysticism, but of active service done in the midst of wordly relations. "There can be no worship without good actions." These actions, however, are not to be formal deeds of so-called merit, but should be inspired by an intense desire to please God and to serve fellow-men.

"Without pleasing God all actions are worthless. Repetition of mantras, austerities, set ways of living, or deeds of merit leave us destitute even before our journey ends. You won't get even half a copper for your fasts and special programmes of life. These things, O brother, won't do there: for the requirements of that way are quite different. You won't get a place there for all your bathing and wandering in different places.

There means are useless' they cannot satisfy the conditions of that world. Are you a reciter of all the four Vedas? There is no room for you there. With all your correct reading, if you don't understand one thing that matters, you only bother yourself. Nanak says, if you exert yourself in action, you will be saved. Serve your God and remember Him, leaving all your pride of self.

The Gurus laid the foundation of man's uplift, not on such short-cuts as mantras, miracles or mysteries, but

on man's own humanity, his own characters already formed which helps us in moral crises. Life is like a cavalry march. The officer of a cavalry on march has to decide very quickly when to turn his men left or right. he cannot wait until his men are actually on the brink of a nulla or khud. He must decide long before that. In the same way, when face to face with an evil, we have to decide quickly. Temptations allow us no time to think. They always come suddenly. When offered a bribe or an insult, we have to decide at once what course of action we are going to take. We cannot then consult a religious book or moral guide. We must decide according to our impulse. And this can be done only if virtue has so entered into our disposition that we are habitually drawn towards it, and evil has got no attraction for us. Without securing virtue sufficiently in character, even some of the so-called great men have been known to fall an easy prey to temptation. It was for this reason that for the formation of character the Gurus did not think it sufficient to lay down rules of conduct in a book; they also thought it necessary to take in hand a whole people for a continuous course of schooling in wisdom and experience, spread over many generations, before they could be sure that the people thus trained had acquired a character of their own. This is the reason why in Sikhism there have been ten founders, instead of only one.

Before the Sikh Gurus, the leaders of thought had fixed certain grades of salvation, according to the different capacities of men, whom they divided into high and low castes. They development of character resulting

from this was one-sided. Certain people, belonging to the favored classes, got developed in them a few good qualities to a very high degree, while others left to themselves got degenerate. It was as if a gardener, neglecting to look after all the different kinds of plants entrusted to him, were to bestow all his care on a few chosen ones, which were in bloom, so that he might be able to supply a few flowers every day for his master's table. The Gurus did not want to have such a lop-sided growth. They want to give opportunities of highest development to all the classes of people.

There are lowest men among the low castes. Nanak, I shall go with them. What have I got to do with the high castes? God's eye of mercy falls on those who take care of the lowly. It is mere nonsense to observe caste and to feel proud over grand names.

Some work had already been done in this line. The Bhagats or reformers in the Middle Ages had to abolish the distinction between the high-caste Hindus and the so-called untouchables, by taking into their fold such men as barbers, weavers, shoemakers, etc. But the snake of untouchability still remained unscorched; because the privilege of equality was not extended to men as men, but to those individuals only who had washed off their untouchability with the love of God. Kabir, a weaver, and Ravidas, a shoemaker, were honored by kings and high-caste men, but the same privilege was not extended to other weavers and shoemakers who were still held as untouchables. Ravidas took pride in the fact that the love of God has so lifted him out of his caste that even "the

superior sort of Brahmins came to bow before him," while the other members of his caste, who were working as shoemakers in the suburbs of Benares, were not so honored.

The Sikh Gurus made this improvement on the previous idea that they declared the whole humanity to be one and that a man was to be honored, not because he belonged to this or that caste or creed, but because he was a man, an emanation from God, who had given him the same senses and the same soul as to other men:

Recognize all human nature as one. All men are the same, although they appear different under different influences, The bright and the dark, the ugly and the beautiful, the Hindus and the Muslims, have developed themselves according to the fashions of different countries. All have the same eyes, the same ears, the same body and the same build— a compound of the same four elements.

Such a teaching could not tolerate any ideas of caste or untouchability. Man rose in the estimation of man. Even those who had been considering themselves as the dregs of society and whose whole generations had lived as groveling slaves of the so-called higher classes, came to be fired with a new hope and courage to lift themselves as equals of the best humanity.

Women too received their due. "How can they be called inferior," says Guru Nanak, "when they give birth to kings and prophets?" Women as well as men share in the grace of God and are equally responsible for their actions to Him. Guru Hargobind called woman "the

conscience of man.” Sati was condemned by the Sikh Gurus long before any notice was taken of it by Akbar.

The spirit of man was raised with a belief that he was not a helpless creature in the hands of a Being of an arbitrary will of his own, with which he could do much to mold his destiny. Man does not start his life with a blank character. he has already existed before he is born here. He inherits his own past as well as that of his family and race. All this goes to the making of his being and has a share in the moulding of his nature. But this is not all. He is given a will with which he can modify the inherited and acquired tendencies of his past and determine his coming conduct. If this were not so, he would not be responsible for his actions. This will, again, is not left helpless or isolated; but if through the Guru's Word it be attuned to the Supreme Will, it acquires a force with which he can transcend all his past and acquire a new character. This question of human will as related to the Divine Will is an intricate one and requires a little elucidation.

According to Sikhism, the ultimate source of all that is in us is God alone. Without Him there is no strength in us. Nobody, not even the evil man, can say that he can do anything independent of God. Everyday moves within the Providential domain.

Thou art a river in which all beings move:

There is none but Thee around them.

All living things are playing within Thee.

The fish may run against the current of the river or along with it, just as it likes, but it cannot escape the river

itself. Similarly man may run counter to what is received as good or moral, but he can never escape from the pale of God's Will.

Then who is responsible for his actions? Man himself. We learn from the first shlok of Asa-ki-Var's 7th pauri that man is given free will, which leads him to do good or evil actions, to think good or evil thoughts and to go in consequence to Heaven or Hell:

Governed by his free will he laughs or weeps: Of his free will he be grimes or washes himself; Of his free will he degrades himself from the order of human being: Of his his free will he befools himself or becomes wise. In the next shlok we read:

Self-assertion gives man his individuality and leads him to action: It also ties him down to the world and sends him on a round of births and deaths.

Wherefrom comes this assertion of self? How shall it leave us? It comes to man from the Will of God and determines his conduct according to his antecedents.

It is an extremely harmful disease; but there is also remedy for it. When God sends grace to man, he begins to obey the call of the Guru. Nanak says; Hear ye all, this is the way to cure the disease.

The source of evil is not Satan or Ahriman, or any other external agency. It is our own sense of Ego placed by God in us. It may prove a boon or a curse to us, according as we subject ourselves to God's Will or not. It is the overweening sense of self that grows as a barrier between God and man and keeps him wandering from sin to sin-

The Lord and the Consort live together, with a partition of Ego between them.

The infinite is within us, engraved in our being, like a cipher which is gradually unfolding its meaning as we listen to the voice of the Teacher. It is like the light of the sun ever present, but shut out of our sight by the cloud of ignorance and selfishness. We sin as long as this light remains unmanifested and we believe in our own self as everything to us.

Regeneration comes when, at the call of Grace, we begin to subject our tiny self to the highest Self, that is God, and our own will is gradually attuned to His Supreme Will, until we feel and move just as He wishes us to feel and move.

Really the problem of good and evil is the problem of Union and Disunion with God. All things are strung on God's Will, and man among them. As long as man is conscious of this, he lives and moves in unions with Him. But gradually led away by the overweening sense of self he cuts himself away from that unity and begins to wander in moral isolation. It is however, so designed in the case of man that whenever he wishes he can come back to the bosom of his Father and God and resume his position there. Guru Nanak says in Maru:

By the force of Union we meet God and enjoy Him even with this body; And by the force of Disunion we break away from Him: But Nanak, it is possible to be united again.

When we come into this world, we begin our life with a certain capital. We inherit our body from our parents,

and there are divine things in us, as 'the spirit and progressive tendencies,' which serve as forces of Union and keep us united with god. But there are also evil tendencies in us inherited from our past lives which serve as forces of Disunion and draw us away from Him towards moral death. Guru Nanak says in Maru:

Man earns his body from the union of his mother and father; And the Creator inscribes His being with the gifts of the spirit and progressive tendencies. But led away by delusion he forgets himself.

This teaching about the freedom of will and 'progressive tendencies' raises the spirit of man and gives him a new hope and courage. But that is not enough to enable him to resist evil and to persist in positive virtue. The temptation of evil is so strong and the human powers for resisting it—inspire of the inherent progressive tendencies—are so weak that it is practically impossible for him to fulfill that standard of virtue which is expected of him. It was this consciousness of human weakness which made Farid say:

The Bride is so weak in herself, the Master so stern in His commands. That is, man is endowed with such weak faculties that he stumbles at each step, and yet it is expected of him that He should always speak the truth, and never tell lies. O ignorant man beware of sin. He should not step on the bed of another's wife even in dream.

These commands cannot be fulfilled simply with the strength of knowledge and inherited tendencies. They will not go far even in resisting evil. The higher ideal of

leading a life positive virtue and sacrifice is absolutely impossible with such a weak equipment. Then what is to be done?

The prophets of the world have given many solutions of this problem. Some get around the difficulty by supposing that there is no evil. It is only a whim or a false scare produced by our ignorance. They believe in the efficacy of Knowledge. Others believe in the efficacy of Austerities; still others in Alms given in profusion to overwhelm the enormity of sin. There are, again, a higher sort of teachers who inculcate the love of some great man as a Savior. What was the solution offered by the Sikh Gurus?

They saw that although it was difficult for a man to resist evil and to do good with his own powers, yet if he were primed with another personality possessing dynamic, he could acquire a transcendental capacity for the purpose. This personality was to be the Guru's.

## Three pragmatic concepts

Practical Sikhism is based on three pragmatic concepts Nam Japna, Kirt Karna and Wand Chhakna. This three-fold path signifies the remembrance of "The Name" performing honest labour for a living and sharing one's earnings with others. All is to be practised in daily life.

Guru Amardas Ji advised Bhai Budda regarding an ideal Sikh's life. Some of the points are mentioned below.

A Sikh should serve the people and not touch money or property belonging to others. Let him share his joys and sorrows with his neighbors. He should eat only when he feels hungry and sleep only when he feels sleepy.

Let him resign himself to the Will of God and never find fault with any doings of his Creator. He should keep away from lust, anger and greed, not boast of his goodness or kindness. He shall practice charity and personal cleanliness. He should not tolerate any irreverence towards the Gurus. In short, let him mould his life and conduct according to the Guru's teachings.

Guru Ramdas Ji laid down the following routine for a true Sikh. Let the Sikh get up at dawn and after bathing,

meditate on the Divine Name and continue his meditation till sunrise. Then go out to earn his daily bread by honest means. Let his calling or work be such that it keeps him away from unfair and untruthful means. Let him repeat "The Name" or Gurbani while working or walking. After his day's work, let him again offer prayers before retiring for the night. The Guru seeks the dust of the feet of those who remember God's Name and who also encourage others to repeat "The Name".

The recommended pattern of life is that of a householder: Grahasti –mai–udas. The devotee should learn to remain contented and desire less while leading his life as a citizen. Let him raise himself above worldly temptation and become a model for others. With the Guru's Grace, he will lead a pious and clean life. It is a great advantage to maintain a diary of one's daily actions. Such a practice will deter one from bad deeds.

## Three Golden Rules

There are a few teenagers in Southall who are seriously thinking about giving up their education in order to pursue a spiritual life with total commitment.

They want to do kirtan and naam simran all the time. Another teenager was blessed with amrit last year, he comes to sangat twice a day from quite a distance away, he's an excellent artist, he's devoted to Guru ji and now he wants to give up studying too. Why? He said I cycle to the gurdwara in the morning for amritvela naam simran, by the time I've cycled home again, it's time to cycle many miles away to my college I can't do it all, so I'm going to stop studying and get an easy job that doesn't interfere in my bhagati.

And who can argue with them, who can make them see sense...who can possibly know better than the Sants who only preach to do seva and simran all the time. None of them lay stress on having working family life. They stress only two of Guru Nanak ji's golden rules i.e Naam Japna (meditate) and Vand Shakna (share), but they don't

stress working family life because they don't do that themselves. The third golden rule of Kirt Karna (Honest Work) has been forgotten.

If he gives up education is he planning to spend all his time at the gurdwara or perhaps a Sant's dera? If so, then take a look at the ones who already live that life i.e. the gyani's...they should really be brahm-gyanis by now shouldn't they? By living in the gurdwara all the time, you are like the hermits who ran away from the world into their caves.

Or perhaps he was planning on doing nothing but simran all the time. But that would mean he'd be relying on offerings of people to live on. That's not the independent Khalsa. There are 2 words : Par-upkar and upkar, parupkar means to be selfless, beneficent helping others. If one can't take care of one's self then how can one possibly take care of anyone else? His first duty is to take care of his health, wealth, and family and shares wealth with the ones who need it, and takes care of his parents.

The golden triangle of naam japna, vand shakna and kirt karna is foundation stone. When building our jeevan there may be times when we have to slack on naam japna in order to do kirt karna, or vice versa. But slacking on one is better than totally chopping of a whole corner. Most of the world has plenty of kirt karna but no naam japna, plenty of sants and gyanies have naam japna but no kirt karna. There are three golden rules, not two.

## Dignity of labor

### Agrieconomics

After a lifetime of travel and converting the masses Guru Nanak Dev Ji settled down here at Kartarpur on his farm on the banks of the river Ravi. Guru Nanak Dev Ji discarded his pilgrims dress and adopted the clothes of a householder. Guru Nanak Dev Ji believed that true religion could be practiced and salvation achieved while living in the world without the need for renunciation. Guru Nanak Dev Ji also taught his Sikhs the great value of earning an honest living. Here Guru Nanak Dev Ji settled down with his family and many followers and started farming the land. Days would be spent in farming while mornings and evenings would be spent in prayer and singing the praises of God.

ਹਾਥ ਪਾਉ ਕਰਿ ਕਾਮੁ ਸਭੁ ਚੀਤੁ ਨਿਰੰਜਨੁ ਨਾਲਿ ॥ ਸਲੋਕ, ਕਬੀਰ ਜੀਉ)

With your hands and feet, do all your work, but let your consciousness remain with the Immaculate Lord.





## Ethics of shopkeeper

Because of his experience of running a shop successfully in his own village and because of his popularity in dealing with people, he was offered a very important and a responsible job of in charge stores and stocks with Daulat Khan Lodhi, the *Jagirdar* of Sultanpur Lodhi. It is an important village of District Kapurthala and is situated on the left bank of the rivulet Bein. . During those days the importance and significance of the in charge stores was very great. The revenue was collected in kind and wages were also paid in kind (grain, cotton, *Gur*, oilseeds, etc.). Money was used very rarely because it was available in limited quantity only. A very responsible and dependable person was, therefore, appointed to deal with stores and stocks.

Guru Nanak became famous for dealing with his customers, with sincerity and love. He became very popular for helping the needy people. He himself was an



honest official and desired all workers in the store to perform their duties honestly with a spirit of service and devotion and without getting anything which they did not deserve, as they could do earlier.

The employs, however, did not like strict control over them. They were always on the lookout for an excuse to complain against him. Guru Nanak often gave a lot of money and food to the needy. The corrupt officials did not like honest conduct of Nanak. Tired of him, they alleged that Nanak was giving away government stocks to make a good name for himself. Continued complaints forced Nawab to check accounts and stores. When the inventory was checked and found to be intact, the Nawab apologized profusely. All the residents appreciated honest living of Guru Nanak Dev Ji and sharing of his honest earnings with the needy. Even the Nawab respected him and offered promotion as Prime Minister of the state. Guru Nanak Dev Ji refused to accept the position as he had decided to deliver this message of truthful living to the people the world.

A Sikh earns his living HONESTLY; dishonest earnings are unpious. hence are prohibited to a Sikh in the same way AS EATING of beef is prohibited to a hindu and pork to muslim.



## Work Culture

Guru Gobind Singh Sàhib once declined to drink water offered by a wealthy young man because he had never served the Sangat. When the young man brought water, the Guru discovered that his hands were soft and tender. Answering the Guru's query the youth confessed that he had never done any work with his hands to serve others. He was overtaken by a sense of shame and guilt and vowed before Guru Sahib to help the needy and the suffering people.

### Helping The Helpless

Guru Gobind Singh wanted even handicapped to overcome their disabilities. He even taught several of his blind disciples the art of music and made them expert at instruments, such as, Tabla, Saranda, Rabab and Taus. The Guru bestowed his blessings on the handicapped without discrimination.



## Eradication Of Poverty

Guru Nanak preached that poverty can be eradicated by self-help and initiative alone. Once he went to a village and was distressed to see the dirty slums. He set fire to that *basil* and helped in building a new and clean village in its place.

ਉਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵਦਿਆ ਸੁਖ ਭੁੰਦੁ ,

ਧਿਆਇਦਿਆ ਤੂੰ ਪ੍ਰਭੂ ਮਿਲੁ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤ ॥ ਗੁਜਰੀ ਵਾਰ, ਮਹਲਾ ੫)

Make the effort, and you shall live; practicing it, you shall enjoy peace. Meditating, you shall meet God, O Nanak, and your anxiety shall vanish.

### The Guru Raised Me From the Lowliest Position

Bhai Jctha Ji used to earn his livelihood by selling boiled grains. Very often he would freely give away the boiled grains to the needy and to the poor laborers. Guru AmarDas was highly impressed by his charitable nature and blessed the young boy. Ultimately the divine succession was bestowed on him, he was named Ram Das and was installed as the Fourth Guru. Work and wages.

After performing the last ceremonies of the great Guru, Mata Nanaki, Mata Gujri and Sri Tegh Bahadur left for Bakala. He lived there for more than twenty years. He led a very peaceful life. He was not taking offerings from his devotees. He had learnt from Baba Budha, how to lead an honourable life. In the day time he was working in the fields and during his free time he used to meditate on the name of God. He was also very fond of hunting. The people of that area had a great respect for him. This presumption seems not true that Sri Tegh Bahadur confined himself within the four walls of his house. He was very fond of travelling and during those years he visited all important places of India.

## Honest Livelihood

Guru Nanak reached Emnabad and straightaway went to the house of Bhai Lalo. It was a mud house. Bhai Lalo was a carpenter. He used to earn his bread by the sweat of his brow. At the same time he used to meditate on God. He was a true devotee. Malik Bhago who was the Administrator held a feast and got different types of delicious food prepared and invited all the holy men to the feast. He also invited Guru Nanak but the Guru did not accept his invitation. When the Guru came Malik Bhago said angrily, "You could take food at the house of a mere untouchable but did not come to my house even on invitation". The Guru said, "An untouchable drummer is my companion. Whatever God gives us, we eat". Guru Nanak said to Malik Bhago, "Money earned through dishonest means and exploitation is like blood and money earned through honest means is pure milk. I cannot accept the food bought with such money. This is the reason for my declining your invitation".

The son of the Ruler of this city fell seriously ill. No physician could cure him. At last Malik Bhago said to



him, "Approach some holy man. Prayers offered by such a man alone can cure your son". The Ruler ordered the arrest of all the holy men and said to them, "None of you will be set free till my son is cured". All the holy men were frightened. Guru Nanak Dev smiled and said, "It is wrong to compel the holy men to bless your son. You will get their curses only. You should set all the holy men free. Give to your son the left over's of the food taken by a holy man". The ruler gave to his son the left over's of the food taken by Bhai Lalo. His son recovered. He was overjoyed and became a devotee of the Guru.

The Guru said to him, "So long as you were proud of your power and wealth, no prayer could cure your son. When you gave up your pride and were ready to give to your son the left overs of a holy man's food, he was cured. By arresting these holy men you have insulted them. Apologize to them. Give them gifts and see them off respectfully".

The Guru said to Malik Bhago, "It is a sin to hoard wealth by depriving others of their due. You are a ruler. You should not hoard money through dishonest means. Being a Ruler you should do justice to the people. You must acquire wealth through honest means only".

## Goal of life

Man's creation could not have been meaningless. It is difficult to affirm what God had in mind when He created man. But one thing is certain that human life offers a great opportunity for development.

There are three parts to man – the body, the mind, and the soul. The individual should develop all these three aspects. For bodily development, he must earn his livelihood and follow the laws of health. For the development of the mind, he must study and educate himself and cultivate his intellect, for interpreting the mysteries of life and nature. For the development of the soul, he should follow a course of strict moral discipline.

The body must be sustained and maintained because it is 'the house of the soul' and so temple of God. God and the individual soul are in essence one and the same. Man regards himself as a separate entity because of egoism. When the wall of egoism is broken man realizes his identity with God.

God's destiny for man is for him to realize God's

immortal aspirations through his mortal frame, by leading a pure life with and through his physical body, coupled with his own intellectual development. Unfortunately, man is totally obsessed with material things: clothes, food, ornaments, comforts and luxuries. He neglects the things of the spirit. He wastes his precious life in frivolity and makes no effort towards God-realization.

Life is like a game of cards. The cards are given to the player; it is up to the player to play the game well or badly, wisely or foolishly. God is watching us. He is keenly interested in our efforts to do our best. Human life is neither a bondage nor prison but rather a vehicle to spiritual attainment.

The goal of human life is, to try, to integrate the individual personality with God.

## The Ultimate Goal

A man was travelling on his path he was determined to reach his ultimate goal. Along the way he started feeling hungry. He now had a new goal: To eat, he also felt thirsty so he left his original path and started walking towards the river. Reaching the river he thought it's best to wash my hands before eating or drinking – yet another goal. So he bent down. The river was still he could see a golden bracelet deep down. All of a sudden he forgot his hunger and thirst, he forgot about washing his hands and thought only of possessing the golden bracelet. He jumped into the water but couldn't find it, a passerby saw him jumping in and out of the river and asked why. The passerby said 'O Friend, the bracelet is not in the river. It is high up on the branches of the tree, you are chasing the reflection!' The man now had yet another goal to climb the tree . . . and so on.

Guru Sahib has said other purpose of our life is spiritual – to become enlightened. Sikhi is the path; our ultimate goal is Waheguru ji. Like the man in the story we

set off on the path but get distracted by one thing after another and waste our precious time. Guru Arjun Dev ji says 'Gobind milan kee eh teree baria,' 'it's your turn to meet the World Protector'.

Wealth, the opposite sex and worldly possessions are required for living life, but that's not why God gave us this human life. A family life, money in the bank and a safe and secure home should give us a foundation stone on which we can build our moral and spiritual progress. If we only live to have a bigger house, a faster car and a more beautiful spouse then we have wasted our life building an enormous foundation stone but totally forgetting to construct spiritual building on top of it! Most people forget about constructing their spiritual life and think they're going to live forever. But one day the agony of death wakes them up. Death steals their body, their children inherit their wealth and your beautiful partner looks for another person. Nothing belonged to them, yet they wasted their whole life chasing and grabbing it. Our attitude to the opposite sex should be as simple as this : our husband or wife does not belong to us, neither are they just a sex-object. They are our companion on the path of Truth – an equal partner in the quest for spiritual joy, divine wisdom and true enlightenment. And our attitude to wealth should be that it belongs to Vaahi–Guroo Jee. 'Mind, Body are Yours and Wealth is Yours too' says Guru Nanak Dev Jee. By His grace we were blessed with a body and mind. We use them to earn wealth, to satisfy our living needs. Then we spend the rest of our time doing meditation and service

of the Guru, sharing money and food with the poor and needy. We always remember one day nothing is ours, everything is His dhan dara sangat sagal jin apni kar man Know this truth that Nanak proclaims:

Wealth, woman and all your possessions,  
Which you consider as your own,  
none will go with you (after you die).

## God values our virtues

### Experiences of a university professor at Ludhiana

Every person has his own values of life. When the circumstances change, our outlook on life and values of life also change. What one loves very much today may be of no significance to the same person the next day.

I joined as a lecturer at the Punjab Agricultural University, Ludhiana in 1956. I was chosen for special training in agricultural implements to be conducted at Udaipur, Rajasthan. I considered it a great honor and, therefore, thought that I must wear a befitting officer's dress for that training program. Accordingly, I purchased costly British suiting cloth and got it stitched from a high class tailor. This was the first time I was to put on a suit, let alone a costly one.

During my studies, I went to college wearing a *kurta pajama* (traditional Panjabi outfit) while all other students used to wear pants. I never felt inferior or embarrassed. Maybe, because I could not afford to have pants. For my postgraduate work, I was granted a research scholarship. Now, being an M.Sc. student and

having money in my pocket, my outlook changed. I purchased my first pair of pants. Of course, it was a low cost pant and I had it stitched from a tailor whose charges were not high. Later, having become a professor, wearing of a costly suit was considered by me a requirement.

Being conscious of wearing an expensive suit, a new personality overtook me. The person, who I had been until then, no longer existed. I felt superior and found myself walking two feet above the ground. When I went to the college I heard unspoken words, "What a great suit! How superbly it is stitched! It must be very costly." In the class, my own assumptions made me feel that all students were looking at my suit and appreciating it in their minds. Nobody, of course, talked about it at all. All teachers were wearing suits, some even better ones. I could see only my suit moving about the whole day and did not notice myself absorbed in the suit. It was the British suit in my mind and in my thoughts.

The same day I got a message from Sant Teja Singh to meet him. I was happy that he would also be able to see my new suit and be very appreciative of it. I met him in the evening. Observing me engrossed in my suit, he said, "Gurbakhsh Singh, your suit is very nice. It looks very good on you." Having heard this admiration of my suit, a fast stream of words started flowing from my mouth. I described in detail the quality of the cloth and its fine stitching by a costly tailor. The Sant continued listening to me patiently. When the speed of my words slowed down, he asked a very simple question totally unrelated to my suit, "Did you recite *Jap Ji* in the morning?" I replied

with pride, "As required of a Sikh, I regularly recite all the five *Gurbani* hymns. In addition, I also recite *Asa Ki Var* and *Sukhmani Sahib*, every day orally."

I was stung and got immediately cooled down when Sant Ji asked, "Did you enjoy the same happiness when you recited *Jap Ji* in the morning, which you are feeling now by wearing this suit?" I became completely silent and the changed expression of my face reflected my regret for living with low values of life. I felt that I recited *Gurbani* mechanically as an obligation, not as something holy to enjoy and get guidance from it.

Observing this change in my mind and finding me in a receptive mood, the Sant gave his valuable sermon in very sweet and affectionate words, "Gurbakhsh Singh, so far you are a 'Sikh' of your suit. Can you imagine how happy you will be when you become a Sikh of the Guru, and feel the honor of being the son of Guru Gobind Singh. That should be the goal of your life.

God values our virtues and not the wealth we possess or the clothes we wear."

## FAITH, WEALTH & SENSE GRATIFICATION

Attaining salvation from the cycle of birth and death is the goal of all beings. The vehicle or system derived by the spiritual masters or ancient sages to realize this goal includes faith or religion (dharma), wealth or economic development (aratha), sense gratification (kaama), and salvation (mokh or moksha).

However, in this age of spiritual ignorance, the man is diseased by tendencies toward sense gratification. As a result, the two wheels of the vehicle, namely faith and salvation, have disappeared.

ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥

**Kal kaatee raaje kaasaayee**

**dharam pankh kar udariyaa.**

This dark-age is the scalpet, the rulers are butchers, and the dharma or righteousness has taken wings and flown away. (sggs page 145, ln 10).

People seem to have no sincere or genuine interest in faith or salvation. Due to such perverted understanding, people maintained some religious rituals

or observance as long as such activities contribute to their wealth or economic development. This economic development or material success, in turn, is utilized for sense gratification. This is like pouring more fuel on a blazing fire!

At the present time, people seem to be interested only in sense gratification. In the illusion to gratify their senses (which is impossible), they make plans for developing wealth or material success. Participation in organized religious activities or rituals is also motivated by hope for further sense gratification after death, in heaven.

Is this the purpose of dhrama? According to scriptures, no. The religion is meant for only self-realization.

Soul is encased in this human body. Therefore, the body is the sustainer (not a container) of this spirit soul. For the soul to realize the actual goal of this life, economic development is required just to maintain the body and mind in a healthy and sound condition.

An unsound and unhealthy body will have a mind unfit for attaining divine knowledge. Therefore, it is man's responsibility to lead a healthy life with a sound mind. The question we can ask ourselves is: are we working for maintaining a healthy body and sound mind so that we can realize the Self, or are we working like a donkey to cultivate ignorance to gratify our senses?

A true devotee woks rightously just to maintain his body and mind in good condition conducive for gaining knowledge and realization of the Self. Beyond that, he



cares less for faith, wealth, sense gratification and salvation, even though, all these things walk like a shadow after the Lord's true devotee –

ਧਰਮੁ ਅਰਥੁ ਸਭੁ ਕਾਮੁ ਮੋਖੁ ਹੈ ਜਨ ਪੀਛੈ ਲਗਿ ਫਿਰਥਈ ॥ ੧ ॥

**Dharma artha sabh kaam mokh hai  
jan peechehai lag firthayee.**

(sggs page 1320, ln 7).

Due to his good fortune, that devotee of the Lord only contemplates on the God's Name –

ਸੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ਹਰਿ ਜਨੁ ਜਿਸੁ ਬਡਭਾਗੁ ਮਥਈ ॥

**So har har naam dhiaavai  
har jan jis badbhaag mathayee.** (sggs page 1320)

## DHARMA

A person can be truly religious or virtuous only if he possessed the divine Knowledge. Like Kabir Ji says: where there is Knowledge, there is dharma or virtue, and where there is falsehood, there is sin; where there is greed, there is death and where there is forgiveness, there is God Himself –

ਕਬੀਰਾ ਜਹਾ ਗਿਆਨੁ ਤਹ ਧਰਮੁ ਹੈ ਜਹਾ ਝੂਠੁ ਤਹ ਪਾਪੁ ॥

ਜਹਾ ਲੋਭੁ ਤਹ ਕਾਲੁ ਹੈ ਜਹਾ ਖਿਮਾ ਤਹ ਆਪਿ ॥ ੧੫੫ ॥

**Kabira jahaa gian tah dharam hai  
jahaa jhooth tah paap;  
Jahaa lobh tah kaal hai  
jahaa khimaa tah aap.**

(sggs 1372, ln 15)

But, unfortunately, people are trying to become religious before gaining true knowledge. It is like placing a cart before the horse! Whoever does not gain the

knowledge of the Self, all his religious acts are vain and blind –

ਜਿਨਿ ਆਤਮ ਤਤੁ ਨ ਚੀਨਿਆ ॥ ਸਭ ਫੋਕਟ ਧਰਮ ਅਬੀਨਿਆ ॥

**Jin aatam tat na cheeniyaa;**

Sabh fokat dharma abeeniyaa. (sggs 1351, ln 18)

A false pride of being religionist will bind or entangle one to this material body –

ਬੰਧਨ ਕਰਮ ਧਰਮ ਹਉ ਕੀਆ ॥ ਬੰਧਨ ਪੁਤੁ ਕਲਤੁ ਮਨਿ ਬੀਆ ॥ ੩ ॥

**Bandhan karam dharma hayu keeyaa.**

(sggs 416, ln 15).

The religious rituals are all entanglements; the bad and the good are all bound up with them –

ਕਰਮ ਧਰਮ ਸਭਿ ਬੰਧਨਾ ਪਾਪ ਪੁੰਨ ਸਨਬੰਧੁ ॥

**karam dharam sabh bandhanaa**

**paap pun sanbandh.**

(sggs 551, ln 3)

Of all the religions, what is the best religion? According to Gurbani, the best religion or dharma is:

ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥

Sarab dharam mahi sareest dharam;

hari ko naam jap nirmal karam –

Of all the religions, the best religion is to repeat God's name and do pious deeds (sggs 266, ln 13).

ਨਾਨਕ ਹਰਿ ਕੀਰਤਨੁ ਕਰਿ ਅਟਲ ਏਹੁ ਧਰਮੁ ॥ ੧੧ ॥

**Nanak hari kirtan kar atal ih dharma -**

**Nanak, sing God's praises,**

**this alone is the eternal dharma.** (sggs 299).

## ARTHA

Artha is wealth or material development. We need material development only to maintain a healthy body



and a sound mind to stay fit for attaining spiritual knowledge and Lord's contemplation.

In general, ceremonies or rituals at religious places are performed with the purpose of material benefit in mind. Such act is not in the mode of goodness; it is rather in the mode of passion or ignorance. In this madness, people work day and night like donkies to develop material wealth, without caring for the eternal spirit or advancement in spiritual understanding.

Thus, man falls pray to thieves and burglars such as greed and attachment who steal his real wealth of righteousness –

ਧਰਮੁ ਅਰਥੁ ਸਭੁ ਹਿਰਿ ਲੇ ਜਾਵਹਿ ਮਨਮੁਖ ਅੰਧੁਲੇ ਖਬਰਿ ਨ ਪਈਆ

**Dharma artha sabh hir le javhi**

**manmukh andhule khabar na payeeyaa.**

(sggs 833,)

The material wealth can finish any time, leaving man with nothing but lamentation –

ਅਰਥੁ ਦਰਬੁ ਸਭੁ ਜੋ ਕਿਛੁ ਦੀਸੈ ਸੰਗਿ ਨ ਕਛਹੁ ਜਾਈ ॥

**Artha darba sabh jo kish deesai**

**sang na kashhu jaayee.**

(sggs 1237)

But the spiritual wealth is such that a thief can not steal it, fire can not burn it, water can not wet it, a weapon can not cut it, and wind can not wither it. Every material possession, including this body are all temporary!

The purpose of this human life is not just to keep working for material accumulation, but to attain union with the Supreme Soul. Therefore, development of the material wealth is not the end, rather a mean to fulfil this purpose by keeping healthy mind and body.

ਅਰਥ ਆਨ ਸਭਿ ਵਾਰਿਆ ਪ੍ਰਿਅ ਨਿਮਖ ਸੋਹਾਗਉ ॥ ੨ ॥

**Artha aan sabh vaariyaa**

**priya nimakh sohaagayu -**

For a moment's union with my beloved Lord, I sacrifice all other material wealth. (sggs 808,)

### KAAMA

What is Kaama? Kaama can be defined as lust, material desire for one's own sense gratification, attachment, hankering after worldly pleasure, etc. Therefore, Kaama is the unlimited lustful desire that entices man to indulge in sensory pleasure.

ਕਾਮ ਕ੍ਰੋਧ ਤ੍ਰਿਸਨਾ ਕੇ ਲੀਨੇ ਗਤਿ ਨਹੀ ਏਕੈ ਜਾਨੀ ॥

**Kaama krodh trsnaa ke leene**

**gati nahee ekai jaanee.**

Man indulged in lust, anger and greed does not know the way of the Lord. (sggs, 1124)

Kaama is a demoniac instinct. This is to say that a Kaama ridden person is a non devotee, fully egoistic, mind-willed or manmukh being. It is the internal consummate enemy of man. In the name and guise of fulfilling one's necessary needs, ego lures man to continuously seek self-satisfaction until death, resulting only in further suffering and sorrows.

This evil instinct corrupts one's sensory apparatus. Consequently, through the corrupted sense of sight, man lusts after material objects; through the corrupted sense of hearing, man craves to hear the slow poison of flattery and other sounds that rouse his material nature; through the corrupted sense of smell, he is enticed

toward wrong environments and actions; through the corrupted sense of taste, he is lured to consume such food and drink that destroy his physical and mental well being; and contaminated sense of touch lures him for indulgence in physical comforts and sex.

ਉਰਤਿ ਰਹਿਓ ਇੰਦ੍ਰੀ ਰਸ ਪ੍ਰੇਰਿਓ ਬਿਖੈ ਠਗਉਰੀ ਖਾਵਤ ਹੇ ॥ ੧ ॥

**Urajh rahio indree ras prerio  
bikhai thagayuree khaavat he -**

Entanglement in the lures of sensual pleasures is like eating poisonous drugs. (sggs. 821)

Under the influence of corrupted senses, man loses his sanity and act like donkey, swine, elephant, etc.

ਕਾਮ ਹੇਤਿ ਕੁੰਚਰੁ ਲੈ ਫਾਂਕਿਓ ਓਹੁ ਪਰ ਵਸਿ ਭਇਓ ਬਿਚਾਰਾ ॥

**Kaama het kunchar lai phankio  
oh par vas bhaio bichaaraa -**

Inebriated by lust, the elephant is encased; the poor animal falls into another's power. (sggs 671, ln 1)

Kaama ruins man's happiness, health, mind, intelligence, memory, and discriminative judgement (bibeka). A perfect example of such a man is Duryodhan who did not want to give even an inch of territory to Pandavas and thus became the cause of war of Mahanbharta.

ਕਾਮ ਕਰੋਧ ਮਾਇਆ ਕੇ ਲੀਨੇ ਇਆ ਬਿਧਿ ਜਗਤੁ ਬਿਗੁਤਾ ॥

**Kaama krodh maya ke leene  
yiaa bidhi jagat bigoota -**

The world engrossed in the lust, wrath and wealth is ruined. (sggs 338, ln 13)

Thus, a demoniac life (egoistic, mind-willed or

manmukh) begins with Kaama. When Kaama or lust can not be satisfied by efforts, it manifests into anger and greed. This trio then become three gates leading to the hell or degradation of the soul.

ਕਾਮ ਕ੍ਰੋਧ ਅਤਿ ਤ੍ਰਿਸਨ ਜਰੰਗਾ ॥

**Kaama krodh ati trisan jarangaa -**

Man gets burnt in the fire of lust, anger, and extreme cravings. (sggs 1305)

### MOKSHA

Moksha means freedom from bodily or material consciousness and situation in the pure consciousness. All the instructions of the Gurbani and other scriptures is to awaken this pure consciousness of the man. Purified consciousness means acting in accordance with the Lord's command or Hukama. This is the whole sum and substance of purified consciousness.

ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ ॥

**Hukam manniyai hovai parvaan  
ta khasmai kaa mahal paayisee -**

By obeying his command, man becomes acceptable and then obtains Lord's abode. (sggs 471, ln 13)

Moksha means freedom from the state of duality. A person free of duality has the knowledge that he is made in the image of the Lord. As the Lord is pure consciousness, he also acts in pure consciousness.

ਦੂਜਾ ਮਾਰਿ ਮਨੁ ਸਚਿ ਸਮਾਣਾ ॥

**Doojaa maar man sach samaanaa -**

By killing duality, the soul gets absorbed in the True Lord. (sggs 120,)

This life is meant for liberation. The purpose of this life is to realize this goal, which is to get free from the material bondage and merge with the Lord; like rivers merge with the ocean.

ਉਧਰੁ ਦੇਹ ਦੁਲਭ ਸਾਧੁ ਸੰਗਿ ਹਰਿ ਨਾਮੁ ਜਪੇਰੈ ॥  
ਘਰੀ ਨ ਮੁਹਤੁ ਨ ਚਸਾ ਬਿਲੰਬਹੁ ਕਾਲੁ ਨਿਤਹਿ ਨਿਤ ਹੇਰੈ ॥ ੧ ॥

**Udhro deh dulabh saadhu sang**  
**hari hari naam japerai;**  
**gharee na muhat chasaa bilambahu**  
**kaal nitahi nit herai -**

Redeem your body in the company of the saintly souls, chanting Lord's Name, har, har; Do not delay for an instant, even for a moment or a trice, as the death is constantly keeping you in his vision. (sggs 530)

The demoniac instincts such as lust, anger and greed destroy one's chances for liberation. One has to kill these enemies to set himself free from the entanglements of the material bondage.

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਦ ਮਾਤਾ ॥ ਕਉਡੀ ਬਦਲੈ ਜਨਮੁ ਗਵਾਤਾ ॥

**Kaama krodh lobh mad maataa;**  
**kaudee badle janam gvaataa -**

A person intoxicated with the wine of lust, anger and greed loses his human life in exchange for a mere shell. (sggs 1004)

### FULL AND FILLING LORD

The vehicle of life has four wheels – dharma, artha, kama, and moksha. Artha and kama are needed only to fulfill one's necessary needs toward realizing dharma and moksha. More than this, one will be cultivating

nothing but ignorance to satisfy his senses.

In fact, a pure devotee is not in need of anything, because the full and filling Lord fulfills his material necessities.

ਧਰਮੁ ਅਰਥੁ ਸਭੁ ਕਾਮੁ ਮੋਖੁ ਹੈ ਜਨ ਪੀਛੈ ਲਗਿ ਫਿਰਥਈ ॥ ੧ ॥

**Dharma artha sabh kaam mokh hai**  
**jan peeshai lag firthayee -**

Dharma, artha, kaam and moksha follow Lord's devotee like shadow. (sggs 1320,)

A God conscious man is like the ocean – always full in himself. He is always steady in his Godly activities, and remains undisturbed by desires for sense gratification. A true devotee only desires to serve the Waheguru.

ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨਕਮਲਾਰੇ ॥

**Raaj na chaahau mukti na chaaahau**  
**man preet charan kamlaare -**

Waheguru, I do not desire empire or salvation, my soul only desires for the love of your lotus feet.

(sggs 534)

## Experiences of a university professor at Ludhiana

A close friend, a university professor at Ludhiana, narrated this episode to me about two decades ago. I repeat below what my friend described to me.

You know, I contribute regularly for gurdwara functions. Once, special Gurmurb celebrations were arranged by the campus residents of the Panjab Agriculture University, Ludhiana. The organizers as usual visited me for my contributions. I usually gave 25 rupees every time they came for collections. They told me, "This will be a special function, we want bigger contributions this time. Mr. A (a clerk) paid 20 rupees." This was a signal for me to double my contributions. However, keeping my recent promotion and position at the University in mind, I contributed one hundred rupees. The members were very pleased since they expected only 50 rupees.

When my friends left, my ego overtook me, "Look! I am a great Sikh. This contribution will draw God's attention and He will give me special rewards for this."

I regret and am embarrassed to tell you (I know you won't reveal my name to others) what went into my mind on the day of the function. When I went through the aisle



to pay my respect to Guru Granth Sahib, I could not help looking at the Sangat already sitting there. Drenched in my ego, I said to myself, "This person would have paid only five rupees; this teacher might have given ten rupees; this worker would not have paid anything, he has come only for langar. Look! I paid one hundred rupees. I am really a great devotee."

This thinking continued in my mind even after the function was over and I had returned to my house. At night I had a dream in which I telephoned God. The dialogue, which I had with His office, was like this:

Response : God's office. What can we do for you?

Professor : Do you know that I gave one hundred rupees for the Gurmurb? Did you credit this big money to my accounts?

Response : No. We received no money from you.

Professor : How could you miss this big sum of money? I may be the only devotee to give that big an amount.

Response : Oh! Yes, I now remember. We received the cash but threw it in the trash for where it was meant. You gave the money to build your ego and not with love for God. There is no place for ego here. So far as your account with us is concerned, it is totally blank.

I was really disappointed to hear that. I could not help crying like a child (in my dream). The office secretary became concerned with my weeping. To console me she said, "Let me check with the other secretary, she maintains another kind of account. I am going to connect you with that desk, please continue to hold. I was very

happy when the second secretary told me that I have a huge balance in my favor and will never feel any shortage of anything, anywhere. I could not believe my ears when I heard about the huge balance in my credit. I asked her when had I deposited that money?

I heard the secretary speaking, "A couple of months back in the month of November, you had an argument with your wife. She was proud of your promotion at becoming the head of the department, and therefore had purchased new shoes for your son. You didn't approve of the purchase because the old shoes were in good shape. When you questioned her she replied that she didn't want her son to get sick in the cold wearing old shoes. You were upset and left the house for your office.

When you got out of the house, you saw some poor students going to their primary school. One of them was without shoes. Your heart was moved with sympathy for the boy going to school barefoot. You told the boy to wait there. You went inside, picked up those old shoes and gave them to the boy. The boy put on the shoes, smiled a little and without saying anything walked away to his school. The sympathy for the poor has turned the trash (old shoes) into an unlimited amount of cash and you will never be short of anything. Do you remember this?" She hung up even before I could say, "thank you."

Ego turns our cash into trash. SYMPATHETIC FEELING for the poor turns trash into cash.

## **Wealth and power are transitory**

Hemu Baania was a faithful minister of Delhi king Salem Shah. He was very clever, deceitful, crafty and cunning. One of his servants who belonged to Punjab told him, "Guru Angad Dev possesses great miracle powers and to whom he blesses, his all desires are fulfilled. Hemu Baania felt very happy and he said, "It is not very difficult to please the Pirs Faqirs. I would offer him some villages as a gift and in return he might bless me. When he would get such a great piece of land why will he not feel happy?"

He took his followers and reached Khadur Sahib. He had covered a long distance so he was feeling hungry and tired. He saw the langar of the Guru. He called one sewak of the langar and asked him to prepare fresh meals for them and offered to pay the cost of the meals. But head of langar said, "This is langar of the Guru. It is not a hotel or Sarai. Here special meals are not prepared. We have to eat whatever is prepared in langar. It is a free kitchen and cost of the meal is never taken" When Hemu

heard these words of sewa he was enraged. He ordered the servant rudely, that he wanted to see the Guru at once. But the servant said politely that the Guru had been meditating on the Name of God inside the Darbar Hall.

Hearing these words Hemu cried loudly and said, "You don't know I am Prime Minister of the king of India. I can do what ever I like. The royal army and treasury are under my command." But sikhs did not care about the greatness of Hemu. When Guru came outside, the sikhs informed him about Hemu. Though he had come to get blessings of the Guru, but he was so conceited that he did not bow before Guru. Instead he talked about his greatness and said, "I am Prime Minister of the king of India and had come here to offer you ten villages so that you may not face any difficulty in running the free kitchen,"

But the Guru replied, "Mr. Hemu these free kitchens are not depending on grants given by feudal lords. Please keep these lands with you. Today you are owner of this land; God knows who will be master of this land tomorrow? Such properties never accompany a man in the next world. Those who praise the God and always obey his orders get honor in the next world."

Hearing these words Hemu requested the Guru to accept ten villages. He had also brought local revenue officer with him to transfer ten villages in name of the Guru. But the Guru declined and Hemu returned back to Delhi. Though Hemu Baania could not win over the Guru. But at any cost he wanted to become the king of India. To fulfill his mission he left no stone unturned. First he

adopted Mush-al religion, then again baptizing Hinduism. He became the King of India under the name of Bikramajit. But after few months he was defeated in the second battle of Panipat. There he was killed just like a dog by Bairam Khan the General of King Akbar. The land which he wanted to handover to the Guru, became the property of King Akbar

Wealth has a corrupting influence makes person insensitive to pain and suffering of others.

A rich man is both deaf and blind---ggs

## Renunciation

Renunciation of the world – Tyaga – is regarded by Hinduism as one of the ways to spiritual attainment. Many devotees leave their homes and go into the jungles to practice austerity. This approach is disregarded in Sikhism, because this way of renunciation is not practical in Kalyuga (This age of sin) age. The mind does not find peace in physical solitude; rather, it wanders away to the missing worldly possessions and interests. As Guru Nanak explained to the monks of the Himalays,

"How will the world be served, if the pious people retire to mountain fastness and lend no helping hand in any attempt to solve the problems of the day?"

The Gurus recommended renunciation in the midst of life – Grahastmai–udas. The renunciation of evil desire and not the cessation of work or retirement is the true way. Guru Arjan says: The true Sikh is the real Sanyasi (an ascetic, a recluse). He lives desireless in the midst of worldly possessions and associations. He does his daily chores and yet keeps himself free from attachment to the world. He is neither depressed by worldly affliction nor elated by gain or attainment. Like the lotus flower, he is

not affected by the level of worldly things. True renunciation results in finding mental "detachment". Kabir says,

"Do your daily duties with hands and feet, But concentrate on the Lord." (A.G. p 1376)

Just as a mother who is busy in her household work thinks of her child lying in a cradle, so a true devotee, apparently busy in his office may still be repeating the Name. Guru Gobind Singh explains the point in these words:

"O, my soul practice renunciation in this way,

Consider your house as a forest and yourself as an ascetic, Let continence be your matted hair, And communion with God your ablution."

True renunciation results from the practical application of the Sikh way of life – **a life of meditation and service to mankind.**

## Life of a house-holder (Grahst)

Sikhism recommends an active life, the life of a house-holder (Grahst), life in society (not in isolation), where every individual makes his contribution to the development of society. There is no place for asceticism in Sikhism. Every Sikh must work for his living, and not be a burden on society. Sikhism lays emphasis on the right type of living—Dharam di kirt (the labor of Dharam=Righteousness. This refers to honest living and Dignity of labor.). Worldly duties may be performed side by side with the search of "The Truth". A Sikh must set an example to others; he should become a better farmer, a better businessman and a better public servant. He is not to shun material gain or the comforts of life.

"Salvation is not incompatible with laughing, eating, playing and dressing well".

(Sggs.p 522)

Sikhism lays emphasis on man's social obligations. Man is a part of society and has to work for its uplift. That

is why social reform is a strong point in the Guru's teaching. The Gurus rejected the caste system, untouchability, taboos against women, good and bad omens and the worshiping of graves, idols and mausoleums. Sikhism believes in the equality of man which is practically demonstrated through the institution of Langar (the Temple of Bread) where all dine together in single line. Inter-caste marriages and mixing on equal terms with person of diverse faiths and nationalities is the norm. As stated by Dr. Gokul Chand Narang: "The appearing of Guru Nanak was a great step towards arousing consciousness of a common nationality."

Sikhism lays stress on one's duties as a citizen rendering service to the community as a whole. The sword is meant for protecting not merely the citizen but also all victims of tyranny. Guru Teg Bahadur's sacrifice for preserving Hinduism from Aurangzeb's fanatical crusade is yet another aspect of the right of freedom of religion, which is so necessary in a secular state. Secularism requires an equality of all religions, without special favour to the religion of the majority or any designated as State faith Religion.

Thus, a belief in Sikhism is not incompatible with the ideals of a secular democracy.



## Satisfaction

One day a businessman of Jehlam came to Amritsar and made up his mind to settle there forever. He also sent for his family. For his livelihood, he opened a small shop near the holy tank. Within a brief period his business progressed well. But he was not so greedy. When satisfied that he had earned enough to make both ends meet; he used to close his shop and placed himself at the service of the Guru. The Guru had also an eye on his business and service. One day the Guru went to his shop and said "Bhai Soma Shah what have you earned

today?" Soma Shah got up and paid homage to the Guru. Then he offered the money. Which he had earned that day and handed it over to the Guru. The Guru took that amount and distributed to the laborers. Soma Shah became very happy at this act of the Guru. He considered that his earnings had served the Guru. The Guru was daily going to his shop in the evening. On the sixth day when the Guru went to his shop, he at once handed over sale of the day to the Guru. Soma Shah, Beparwah, Guru Ka Shah, (Soma Shah, unmindful, Guru's Banker)

With blessings of the Guru he became one of the richest businessman of Amritsar. Whenever Guru Ram Dass needed money, grains or pulses for the common kitchen, Guru's Banker Bhai Soma Shah used to make all arrangements himself. Though he had become a very busy merchant, but still he served the Guru with great devotion. He was attending the Darbar in the morning and evening without break. He also served in the common kitchen with great pleasure. His family was also going with him and they all served in the Langar. They were bringing water, distributing the-meals to the devotees and cleaning the utensils. His son Ram Shah was also a beloved Sikh of the Guru. He was appointed as a preacher of Multan by Guru Arjan Dev Ji.

## Maya

Sikhism does not accept the conventional meaning of Maya—as illusion. The world is not Maya; it is a creation of God and as such, an abode of the Truthful One, or rather a Temple of Divinity. According to Sikhism Maya epitomizes the principle duality. It is this duality which makes one forget the Lord and attracts the man to wealth, beauty, power, or scholarship.

The root of Maya is egoism, the assertion of the self. It is this which separates a man from his divine self. By such fetters, man binds himself to his family and to worldly possessions. Maya is a trap for the soul. Maya may also take on a more subtle form as self-importance or self-complacency. It may form different patterns like intellectual pride, family attachment, pleasure-seeking and money-grabbing. It plays an important part in daily life.

The Guru by his grace gives the antidote for Maya. It is "The Name" of God, which works the spell. With it Maya is brought under control and so no longer harasses the disciple.

The residue of Maya accumulates through many births. It sticks to the individual like glue. It produces an inbuilt sense of isolation which causes man to forget his own divine essence. The individual's soul will realize, sooner or later, that a Supreme soul lives within. This becomes a spiritual awakening which will secure liberation from passion and desire. This liberation comes through self-control and the practice of virtuous living. It is the association with the Guru and the company of holy men that facilitates this realization of man's divine origin.

The evil effects of 'Maya' take longer to eradicate. Along with self-effort, the Guru grace is necessary. Guru Nanak Dev Ji, says:

"The true Guru has revealed the One to me.

I have destroyed duality and can now recognize Him, through the Guru's word".

Between man and God is a wall of ignorance, once this is removed, man may realize his kinship with Divinity.

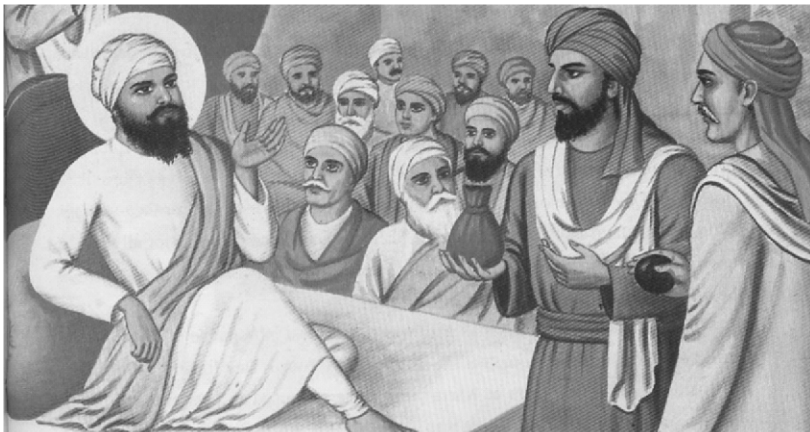
## Simple living and truthful earning

Gusaai Dev Giri reached Khadur Sahib and attended the Darbar of Guru Angad Ji Dev. He was astonished to see the service of the sikhs. He saw the free kitchen, where all were served meals without distinction of caste and creed. He heard the Divine Hymns of Guru Nanak sung by Sata and Balwand.

After the recitation of Divine Hymns the Guru Ji used to address the congregation and guided his sikhs to adopt the right way of living. The Guru was also teaching the devotees the hidden meanings of the Hymns.

He was so influenced that he made up his mind to donate all the earnings of his life. One day when he saw the Guru sitting in a light mood, he presented a small box to the Guru. He said, "This box contains some mercury, if we rub copper with this mercury, then copper turns into gold."

When some Sikhs doubted at the truth of Gusaai, he called a goldsmith and goldsmith certified about the



authenticity of the gold. Then Gusaai requested the Guru to accept his box. But the Guru smiled and said, "Gusaai! We should not change copper into gold instead we should change our minds. We should control our minds. If we become successful in conquering our minds, then we get all precious things of the world. But if we run, after the money, the race never ends. The lust of getting more and more increases on. You must have heard about Hemu Baniaa. He had a great lust of becoming the king of India. But he died the death of a dog. We have become toys in the hands of ego. Lust. Sex, wrath and affection. We should take care of these worldly attachments. We should always keep in mind that God is the only creator, we are nothing if we try to create something, we cannot create. So we should attach ourselves with the Name of God. God's Name is greatest of all. We are not running kitchens for profits. These has been started only to clear and clean the mind of people.. Here people of all castes are treated equally. Here the rich and the poor sit in the same row to take same types of dishes. These kitchens are run by the money earned honestly. If you earn honestly and from that earning feed the needful person, then you will feel more satisfied than the gold produced from your this box." Hearing these words of Sri Guru Angad Dev Ji, Gusaai Dev Giri was enlightened.

- Wealth without work leads to addiction ,vices, crimes
- Passion for wealth is the source of suffering it is deceptive business---ggs
- Unsatisfied desires have seldom been satisfiedggs

## Contentment

Contentment lies in feeling satisfied with what one has. Some people question the value of contentment, because they consider ambition as the ladder to progress. The more one has, the more one seems to want.

There is no end to ambition and greed. According to Guru Nanak Dev Ji, greed burns like an unquenchable fire; the more it is fed, the stronger its flames rise. A greedy man is never satisfied, even when he gets all that he wants. Avarice leads to many vices like fraud, lying and gluttony. An Avaricious man blunts his conscience and even bleeds his nearest and dearest ones.

ਏਹੁ ਮਨੋ ਮੂਰਖੁ ਲੋਭੀਆ ਲੋਭੇ ਲਗਾ ਲੁਭਾਨੁ This foolish mind is greedy; through greed, it becomes even more attached to greed. ਧਨਿ ਜੋਬਨਿ ਜਗੁ ਠਗਿਆ ਲਬਿ ਲੋਭਿ ਅਹੰਕਾਰਿ The world is deceived and plundered by riches, youth, greed and egotism. ਅੰਤਰਿ ਲੋਭੁ ਮਹਾ ਗੁਬਾਰਾ ਫਿਰਿ ਫਿਰਿ ਆਵਣ ਜਾਵਣਿਆ Within is the terrible darkness of greed, and so they come

and go in reincarnation, over and over again. ਨਾਨਕੁ ਆਖੈ ਰਾਹਿ ਪੈ ਚਲਣਾ ਮਾਲੁ ਧਨੁ ਕਿਤ ਕੂ ਸੰਜਿਆਹੀ ਸ਼ਰਿਓ 'ਓਨਓਕ, you will have to walk on the Path of Death, so why do you bother to collect wealth and property?

Contentment implies frugality. Our wants are many, and our real needs few. Things, we can do without, cannot be regarded as necessities. Peace of mind comes from elimination of wanting.

Contentment implies that life is greater than its wealth or riches. Regard money as a trust, real joy comes from giving and not in receiving. Moreover, excessive wealth often leads to luxury and vice.

Contentment is felt when one compares his lot with those who are less fortunate. Adversity is not a punishment but rather an opportunity for development. Moreover in poverty, there are few temptations and fewer flatterers.

A contented man remains content in adverse circumstances, be it poverty, distress or sickness. These are accepted as normal events of life, while discontented man increases his own misery by comparing his lot with that of more fortunate people. Contentment results from submission to the Divine Will which a true Sikh accepts with gratitude and joy.

Guru Arjan Dev Ji says: "Without contentment, it is impossible to acquire peace of mind." Peace and happiness come naturally to a stable mind.

## Wealthy person as trustee

Gangu Khatri was a great businessman. He became so rich that he did not know the value of his wealth. But who knows the Will of God? His business suddenly crumpled up and he became bankrupt. He made up his mind to go to Goindwal to have a glimpse of the Guru Amar Dass. But as he had become penniless, there was no money in the house to offer the Guru. So he took one ball of raw sugar and reached Goindwal. He hesitated to offer the ball of raw sugar to the Guru. The Guru called Gangu and told him to hand over the ball of the raw sugar to him. Gangu at once unfolded his napkin and handed over the raw sugar to the Guru. The Guru ate some sugar himself and rest he distributed to the devotees. Gangu felt happy. He decided to remain in the service of Guru. The Guru was moved to see his selfless and sincere service. He gave him some Mohars and asked him to go to Delhi. He said, "Initiate your business with this money, God will help you."

Bhai Gangu shifted to Delhi and started his business with that money given by the Guru. By the grace of the Guru within few months he became a very rich man. He was regarded as an established businessman of Delhi. It

is said once the Nawab of Lahore needed a demand draft of one Lakh Mohars. But no business man of Delhi was able to send him a bill of exchange for such a big amount. But Bhai Gangu sent him a demand draft of one Lakh Mohars. There lived a devoted Sikh of Guru Amar Dass who required some money for marriage of his daughter. So he reached Goindwal and requested the Guru for help. Guru Amar Dass wrote a letter to Bhai Gangu to give fifty rupees to the Sikh. The Sikh reached Delhi and met Bhai Gangu. He handed to him the letter sent by Guru Amar Dass. Bhai Gangu read the letter and said, "There is no balance in the accounts of Guru Amar Dass." The Sikh was upset to hear the reply of Bhai Gangu. He returned to Goindwal and narrated the whole story to Guru ji, who promptly gave one hundred rupees to the Sikh.

After some period the business of Bhai Gangu deteriorated and he became bankrupt. In order to avoid the creditors, he reached Goindwal. He served there day and night but did not dare to face the Guru. When he served there selflessly for many months then the Guru summoned him. Tears flowed from his eyes and said, "I am a great cheat and ungrateful. Please forgive my sins. Condoling him and giving some money Guru said, Go to your village and start business there.

- Wealthy person must act as trustee and spend freely on the poor and needy
- Wealth thus spent gets sanctified and does not impede the spiritual progress of the person

"Be thou His trustee and then there is no pain" Guru Nanak dev ji

## DUTY FREE GIFT, FREE TRAVEL

Experiences of a university professor at Ludhiana.

A friend of mine living in the USA told me an interesting incident of his life. It was an embarrassing situation, but he was proud to tell it because he learnt a great lesson from the incident. He was travelling to Toronto to see his cousin, who had asked him to bring duty free bottles of alcohol while crossing the border at Niagara Falls. My friend purchased three bottles, one more than permitted to be imported duty free. The immigration officer, along with other routine questions, asked him, "Any alcohol?" My friend replied, "Two bottles of alcohol." His son immediately corrected him in loud words to be heard by the officer, "Daddy, not two, but three bottles; a third one is wrapped in the bag and put under the seat."

One can understand the embarrassment of the father. The officer sent them to the customs office for inspection of the papers and for charging duty on imported goods, where they had to pay duty as well as a fine for not declaring their purchases.



## FREE TRAVEL

There was a very similar incident in the life of a relative of mine in India, but with a different result. During summer vacation, a lady, with her two children, went to stay with her parents. Her father was a big landlord in the Tarai area (U.P.). He lived in a farmhouse with a lot of open space to play and green fields to walk around. Every summer, the children spent their vacation at the farm.

Once, on their return journey, they needed one more child-ticket. The birthday of the younger child fell during the vacation. At that age free travel was not permitted to a child, he was required to buy a child-ticket. The mother thought that it was a matter of only a couple of days, it could be ignored.

When the family disembarked at the Ludhiana railway station, they handed over two tickets to the ticket collector at the gate. The son, who had been picked up by the mother, told the collector, "My mom had not purchased any ticket for me. She had picked me up so that you believe me to be a child. My birthday was celebrated last Sunday and now I am not a child, but a boy." The educated, well-dressed mother felt very much embarrassed for trying to conceal the age of her son to save a rupee or so. However, to her relief, the collector smiled. Giving a used ticket to the boy, he said, "You surely are a grown up boy, here is the ticket for you. You can show it to your friends." Addressing the lady, he said, "It is okay, you started your journey when the boy was below age." Be careful not to do anything, which lowers your image in the minds of your children.

## Lobh (covetousness)

Bhai Kahan Singh renders *lobh* as the "desire to possess what belongs to others,"<sup>1</sup> Guru Arjan Dev refers to it thus, "O *lobh*, thou has swayed even the best of men by thy waves. And men's minds waver and wobble and run in all conceivable directions; to gather more and more; thou hast respect neither for friendship, nor ideal nor father, nor mother. Thou makes one do what one must not do, and to eat what is eaten not, and to build what cannot be built." Guru Nanak says, "The greedy mind is never at peace."<sup>2</sup> Guru Arjan Dev points out that for the greedy, riches become the mainstay of life.<sup>3</sup> As to the social relations of the greedy persons Guru Amar Dass says that such a person is not trustworthy. The greedy is not loyal to anything else except his own riches, for which, he would deceive everyone else in the end.

*lobh* is described as a wave which implies that the activity caused by this propensity is the product of something in the object of *lobh* as well as the presence of

some reciprocating tendency in man, the joint effect of which is that one attracts and the other has the inclination to be attracted. (2) It also seems to create a false perspective of value. One gives an overriding value to riches or money, which values it, does not have from the moral or spiritual point of view. It creates a mirage-like illusion. It perpetuates a sense of dissatisfaction described as *mrigtrishna*.<sup>4</sup> One who is incessantly restless. One becomes extremely egoistic and selfish. Greedy self is untrustworthy and devoid of social loyalties.

Even those men who have attained some amount of perfection may be sometimes tempted by it, and are required to be careful against it.

It is pointed out by David Hume that "avarice, which, as it both deprives a man of all use of his riches, and checks hospitality and every social enjoyment, is justly censured on a double account."

The great need for the moral control of covetousness may be conceded by all. We may even say that the regulation of avarice of man, and further of nations, is a necessity of personal and social survival.

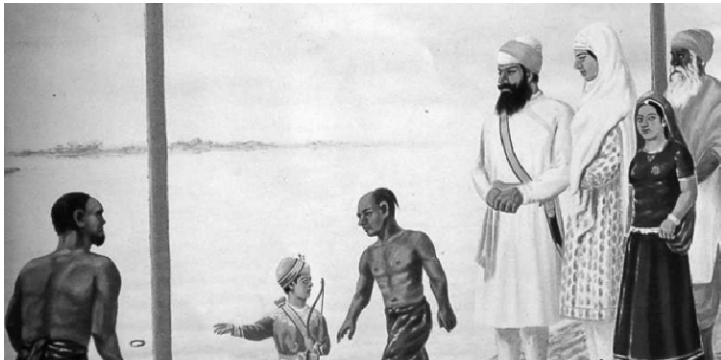


## ABOVE AVARICE

Guru Hargobind now undertook extensive travels. The Guru founded the town of Kiratpur in 1626 where the land had been gifted to the Guru by one of the princes who had been freed from Gwalior by the Guru. While visiting Srinagar the Guru had a discourse with Swami Ramdas Samrath a great spiritual teacher who would later go on to instruct Shivaji, the founder of the Maratha empire. Swami Ramdas asked the Guru "You are on the spiritual throne of Guru Nanak, a great Saint. You are wearing arms and maintain troops and horses. You allow yourself to be addressed as Sachcha Padsah, the True King. What sort of saint are you?" Guru Hargobind replied, "I display royalty only from the outside; inwardly, I'm detached like a hermit. Guru Nanak had not renounced the world. He had only renounced maya (illusion and ego)." The Swami answered that this idea appealed to him and thus he thereafter changed his teachings of renunciation.

### ON MATERIAL WEALTH

Guru Gobind Singh spent the first six years of his life at Patna Sahib where he was born. As a child, he was very



carefree and frolicsome. He would not care for material possessions. In great fondness, Mata Gujri, the Guru's mother put two golden bracelets on his arm. The Guru could not care less. One day while he was playing on the river bank, one of the bracelets fell into the Ganges. Mata Gujri got angry with him. She took him by the arm and went to the spot where the bracelet was supposed to have been lost. She asked: "Tell me son, where have you thrown your bracelet?" In order to show the place where the bracelet had fallen, the Guru in his innocence took off the second bracelet and threw it into the river saying "Here, Mother." Mata Gujri said "Oh! What have you 'done?'" The Guru replied: "it was to be lost one day. So what, if it is lost today." The Guru even in his childhood had given the message that wealth is transitory. One should not be sad if it is lost.

Guru Gobind Singh would not even distribute the Golak collections among his followers. Once he threw all the cash and jewellery collected as golak into the river and also burnt all clothes that had been offered to him. When he was asked the reason for it he replied: "Wealth from golak is a poison. Mother does not give poisoned milk to her child, however much it may cry. So I do not distribute the golak among my followers." One disciple dared to ask: "Sir, if what you say is right, why do you, accept the offerings in the first place." The Guru explained: I accept the offerings as earnest deposit (Imanat) made to God by the devotees. I do not take them for myself."



## The Miser

There once was a miser. He spent all his life collecting untrue wealth. Needless to say, he was quite heavily loaded in his old age. He spent all his golden years worrying about the accumulated wealth. His worry reached the peak on his deathbed. Indeed, he was so worried that he collected the finest jewels of his treasury and put them in a bag; the bag was put under his bed and he would feel it before, after and during his sleep. When he knew his breaths were numbered, he desperately called his wife, "please take this bag and put it in the attic. When the death messengers are dragging me, I will grab on to the bag and take it with me." She did exactly as she was told. A few hours later, the miser died. The next day, wife was curious enough to see whether her husband had managed to fool the death messenger and taken his



treasures. So she went up to the attic and to her surprise, found the bag exactly in the same spot as where she had left it.

"kacha dhan sanche moorakh gaavar || (panna 665)

The ignorant fools amass false wealth || "

"sacha dhan gurmati paayeah ||

True wealth is obtained through  
the Guru's Teachings ||"

## Need or Greed?

Real prayer is deep and inward; it is a dialogue between man and God. It is being in companionship with the Almighty.

Man's friendship with God should enable him to grow like Him. In the fleeting moments of "vision", man forgets his body and the world he lives in. He unites with his Lord and Benefactor.

Real prayer is pure adoration and dedication. It has no ulterior aim, no worldly things to gain. Prayer based on material desire, defeats its own purpose.

Man has been described as God's bride. Just as the wife makes all her needs and demands to her husband, so in the same way, man makes his request to God. As a good husband would meet the requirements of his spouse, and give her guidance and help, so God helps his servants.

But God's Name and Praises can only be done if the basic needs are satisfied. Most of the Bhagats were so poor that Bhagat Kabir jee said to Waheguru ji, without food and shelter I can't sing your praises

Having a hungry stomach, how can I devote myself to you? Take away your rosary. (Bhagat Kabir ji, Sorath Raag).

Asking for house or car or a wife etc is not wrong, but why do people ask? What is the motive? Is it going to get them closer to God? Bhagat Kabir jee asked for these things so he'd get closer to God, most people ask for these things because of selfish motives to fulfill the desires.

According to Sikh religion, worldly things can be demanded in prayer, but on principle, they should not be asked for. Things which render service to the soul and advance man on the spiritual plane can be requested.

Guru Nanak Dev Ji requested God to give him contentment, humility and His Name. The remembrance and praise of God, is the only thing a devotee needs. Should we ask for worldly things and He in His grace gives them to us, we never feel contented. No man feels that he has enough. He does not know what is good for him. When God does not grant his prayer, he blames God and curses His creation. God does like to bless him but it is sin or sloth which prevents the blessing coming through. It is ego which prompts one to ask for this thing or that for oneself. This is contrary to the principle of submission to the Will of God. Instead of asking for worldly things, the Sikh must put his trust in God and entreat Him to do what He thinks best. The Almighty never fails those who surrender themselves completely to Him.

## True wish

A poor young wife was collecting firewood in the forest, she was simple and devout and prayed and prayed to her god to give her better days, suddenly she was blessed with a vision and her god said 'Dear child you and your family have been granted with 3 wishes'.. She was so happy she said 'I want fine royal clothes and golden jewellery, so I too look like a princess'. She was magically transformed She was overjoyed and ran happily home, but as she was going down the path the evil prince rode by and whisked up the young wife and said 'I've made a good catch today – this beautiful princess will be my bride'. So he rode off with her to the palace.

When the husband found out his wife had been kidnapped he was full of rage, but being poor there was no-one who would listen to his pleas for the safe return of his wife. Giving up hope of ever seeing her again he said 'If I cant see her beautiful face then no-one should, I



wish she had the head of a pig'. In the palace the prince had taken his new princess to his bedroom and was leaning over to kiss her when her head turned into a pig's snout, she honked, he jumped back and called the guards to get rid of such a nasty beast. The guards dumped her in the forest. Her young son was playing nearby and she hugged him and convinced him she was his mother even though she had a pigs' head. In his innocence he said 'I wish my mum looked like she did before.' And she was transformed back to a poor young wife with ragged clothes and no jewellery and no pig's head.

Be careful of what you are striving for in life, it may not bring happiness and you may spend just as much effort getting out of the mess as you did getting into it. There's only one true wish and that is :

'Visar Nahee Datar Apanay Nam Deho  
Gun gava din raat Nanak chao eho'  
Forget Me not O Giver, Give me your Name  
May I sing Your praises day and  
night, this is Nanak's desire.

## The businessman and the fisherman

A management consultant, on holiday in a African fishing village, watched a little fishing boat dock at the quayside. Noting the quality of the fish, the consultant asked the fisherman how long it had taken to catch them. "Not very long." answered the fisherman. "Then, why didn't you stay out longer and catch more?" asked the consultant. The fisherman explained that his small catch was sufficient to meet his needs and those of his family. The consultant asked, "But what do you do with the rest of your time?" "I sleep late, fish a little, play with my children, have an afternoon's rest under a coconut tree. In the evenings, I go into the community hall to see my friends, have a few beers, play the drums, and sing a few songs..... I have a full and happy life." replied the fisherman. The consultant ventured, "I have an MBA from Harvard and I can help you..... You should start by fishing longer every day. You can then sell the extra fish you catch. With the extra revenue, you can buy a bigger boat. With the extra money the larger boat will bring, you

can buy a second one and a third one and so on until you have a large fleet. Instead of selling your fish to a middleman, you can negotiate directly with the processing plants and maybe even open your own plant. You can then leave this little village and move to a city here or maybe even in the United Kingdom, from where you can direct your huge enterprise. "How long would that take" asked the fisherman? "Oh, ten, maybe twenty years." replied the consultant. "And after that?" asked the fisherman. "After that? That's when it gets really interesting," answered the consultant, laughing, "When your business gets really big, you can start selling shares in your company and make millions!" "Millions? Really? And after that?" pressed the fisherman. "After that you'll be able to retire, move out to a small village by the sea, sleep in late every day, spend time with your family, go fishing, take afternoon naps under a coconut tree, and spend relaxing evenings with friends... The fisherman replied "I am already doing that."

Without contentment, No one can get true tranquility of mind.

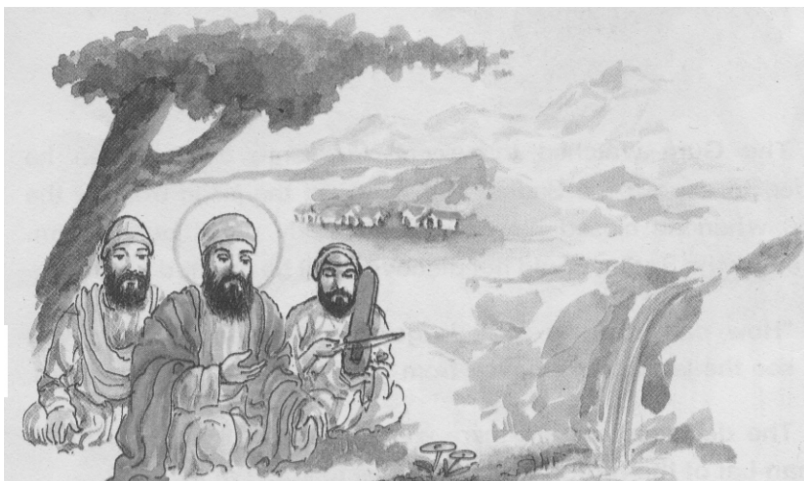
**GURU V, GAURI RAG**

## Hoarding

Guru Nanak Dev reached a place near Bidar in Karnataka. There lived two Muslim Pirs : Yaqoob and Jalaludin. They had established complete sway in that area. They had controlled a spring of water by erecting walls around it. Since there was scarcity of water in that area, people were forced to visit their place and show respect for their creed. The Guru camped outside their compound and started the Shabad Kirtan. As it happened, there appeared a spring close by. The one inside started drying up. The Muslim Pirs were angry. They came out and started arguing with the Guru. He, however, counseled them about justice, mercy and devotion.

The true bargain of life is sharing with needy and helping them in whatever way we can.

The place is now known as Nanak Jheera. A gurdwara has been constructed there. ||1 39



## Karma

The scientific concept of cause and effect, action and reaction is called the law of Karma (in religious parlance). A man reaps what he sows. Is it not typical that in spite of the law of Karma, man expects nectar after sowing poison?

Just as our present life is the result of our past Karma, the present Karma will determine our future life. Karma operates in this life and successive ones. The law of Karma does not cease to operate after death because death is just a matter of physical disintegration, and has no effect on the soul, which survives.

God is the Creator of the first Karma, the origin of the universe, and the destroyer of Karma. Good or evil by frequent repetition leave their impression on character. A man doing wicked deeds continuously will turn into a bad character. This produces states of mind, like anxiety, fear and guilt, all of which will cause pain and suffering to the individual.

Karma does not mean that everything is pre-ordained and that man has no free-will. He carries his past Karma in the form of character. It is his own actions that make him what he is. Guru Nanak says, "The record of my deeds cannot be effaced because God has recorded them." Man has to sow seeds, the choice and the initiative to certain extent. He also has the ability to change the course of events even though circumscribed by heredity and environment. God as the Ruler of the Universe controls the over-all destiny of individual. Like the prodigal son, sinners turn to Him only as the last resort.

Sikhism modified the theory of Karma in two directions. Firstly, efforts of the individual are necessary for improving his own condition. Man is responsible for his lot. He must not blame God for his destiny. He must think of the present and the future. Secondly, Karma can be changed by prayer and the Grace of God.

When an individual learns to submit to His will, he ceases to make new Karma. He offers all his actions to Him; he acts as the instrument of His Will. According to Sikhism, all past Karma may then be erased through the association with saints, and meditation on "The Name".

## Fate or Freewill

Sikhism affirms the omnipotence of God and consequently modifies the concept of Karma. Man is not a helpless puppet. The course of fate may be compared to the flow of a river, while individual action may look like an eddy, or a whirlpool or a wave.

Man has a dual role: firstly, as a person in a particular community and environment, working under certain limitations, and secondly, as an individual with a free will, wanting to do this thing or that to elevate himself. He is like a merchant trading with a certain capital. He may lose it or invest it wisely, to earn profit. He is free to sow the seed, but once he has done so, he has no option other than to reap the fruit. Predestination is responsible for the present; but the present gives us an opportunity to mould our future. It is just like the rotation and revolutions of the earth. The earth revolves around the sun and is influenced by it, but it also has its own motion.

According to Sikhism, man is an action being, a Karma Yogi, who has to overcome his difficulties with

understanding and wisdom. The effort of the individual should take the form of detached action and not, feeding his ego. He must work altruistically, for mankind, and not for the self.

Spiritual effort has to be blessed by Divine favor in order to be successful. This effort requires self-surrender, to His Will. If man works selfishly, in Maya, he suffers; if he works selflessly according to the Will of God he is saved. This self-surrender is a conscious effort to win divine grace. The self-effort is to bring the Divine Will and individual free will into harmony. That is how the two wills become reconciled. Man's salvation lies in his own effort to drown his Ego in the Divine Will.

Guru Nanak Dev Ji explains the point through a metaphor:

"The mind is the paper on which are recorded in the sum of our deeds, good and bad, the impressions, of the habits of our cumulative past.

Against this, and limitless are the virtues of our Lord, for He turneth dross into gold and the fires (passions) of the body extinguish."

## Grace

If the theory of Karma were carried to its logical extreme, no man would deserve redemption. In Sikhism, the doctrine of Karma is modified by the "[Principle of Grace](#)". Man's sincere efforts and noble deeds achieve precious little. What is required is a constant solicitation of His aid in effort of spiritual endeavor. Recitation of Gurbani, meditation, acts of love and charity are merely a means to win His Grace.

An humble devotee, like the true bride, surrenders everything to the pleasure of her lord. Surrender to God does not mean slavery but freedom and the extension of one's horizons. Exemplary conduct, good actions and sweet words are necessary, but without Grace, they produce no result. According to Guru Nanak, Karma can be undone only by His Grace. Just as it is the privilege of the Head of the State to pardon a felon who has been duly convicted by a court of law, in the same way, it is God's prerogative alone to redeem evil-doers and enable them to enter His Kingdom. It is His privilege to grant Grace to those whom He likes.

According to J.C. Archer, the Sovereignty and

Omnipotence of God is manifold in his dispensation of His Grace. The doctrine of Grace does not mean that there are certain chosen prophets and chosen people, God does not have any favorites nor does He make any arbitrary choice. A devotee only prepares himself for being the recipient of His favor. He must empty his mind of evil and fill it with "The Name". This alone creates an awareness of the presence of God within one's self.

The Grace of God may come to the scholar or the unlettered, the high or the low, the rich or the poor. It does not depend on birth, knowledge wisdom or penance. Those who seek His Grace through service and humility understand the purpose of life. Fire lies dormant in wood; one has to kindle it by effort. To realize the Truth is to get in tune with the Infinite.

## Karma And Free Will

The fact that man suffers for his bad deeds, or is rewarded for his good deeds inevitably leads to the theory of Karma.

In Sikhism, the law of Karma according to which we reap what we sow is not inexorable. The burden of our sins, the taint of Karma, the weight of all the past can be thrown off, by diving deeper into truth, by the grace of God, and by leading a purer and nobler life.

This life, the human life, is an opportunity for this freedom to rise or to fall into the pit. There is no determinism in our fate, if we rise above the level of Nature.

At the level of Nature or animal existence, we no doubt reap what we sow, but at the spiritual level of existence which can be reached by moral and spiritual efforts and illumination, man attains his freedom.

It is freedom not only from the wheel of Karma but also from birth and death. Those who lead a purely



temporal life at the level of the sense, "their deeds follow them and they reap what they sow."( kirt una ka metis nah, oh apna bijia khah – Basant 1183) "But the Guru's word erases the blot of thousands of evil deeds of the past, and the greatest sinner can become the greatest Saint."(gur ka sabad kate kot karma –1195) "Countless sins of the past life are washed away by the illumination of the Word."(kot kotantar papa kare ek ghari meh khovai– Asa 438).

The idea of determinism and fatalism is repugnant to the Sikh mind as it does not reconcile with the idea of reward and punishment, nor with the doctrine of Grace and Compassion.

## Temple of Bread (Langar)

The institution of "free kitchen" or the "temple of bread", as Puran Singh called it, was started by Guru Nanak Dev ji. He desired that every Sikh should share his food with others – Wand Chhakna – and that his kitchen should be open to all. Subsequently the Langar took on an institution form and became a part of the Sikh temple. This community kitchen is meant to provide food to all devotees and pilgrims. Every Sikh is expected to contribute to it either by donating food stuff or by participating in the cooking and distribution of the food.

Guru Nanak Dev Ji set up a temple of bread at Kartar Pur where people brought corn and fuel, and worked together to prepare a common meal for the whole community. Guru Angad Dev Ji extended the Langar and personally served in it. Guru Amardas Ji turned it into an institution and ordered that all who came to see him must first eat in Langar: food first, congregation next – pahley pangat, peechay sangat. Even the Emperor Akbar and the Raja of Haripur had to sit on the floor with the

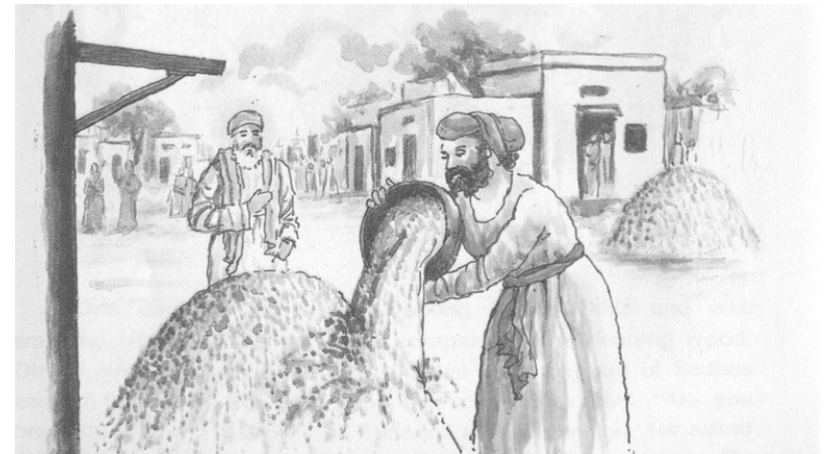
common people and take a meal with them. Apart from promoting social equality, the Langar eliminated taboos about chauka – the preparation of food in a special enclosures etc. The scope of "Langar" was widened by Guru Ramdas Ji who ordered that water and meals be also served to travellers and squatters. Guru Arjan and his wife personally served water to the Sangat. They even massaged the weary travellers and fanned them to sleep.

Many of the Sikhs started their own Langars at Anadpur. One day, Guru Gobind Singh Ji went out incognito on an inspection of Langars. He found out that Bhai Nand Lal maintained the Langar well, while others were indifferent to the needs of poor Sikhs. He warned them and remarked, "The mouths of the poor are Guru's receptacles of gifts."

According to Prof. Puran Singh, "What is a home but a hospitable feasting of children with bread, love and faith?" What is spiritual life in a temple of flesh without a full meal first? The very first temple made by Guru Nanak Dev Ji therefore, was the Temple of Bread or Guru's Langar.

## Caring For Other's Needs

At Kartarpur (Pakistan), the followers of Guru Nanak Dev were really practicing all his teachings. One day the Guru was going from his house to the fields. On the way, he saw one of his disciples shifting grain from one heap to the other. "What are you trying to do here?" asked the Guru. He got the reply: 'We are two brothers. The grain was equally distributed into two heaps. However, my brother's need is greater. He has a bigger family. I want him to get some more grains; The Guru blessed him and went on. When Guru Nanak Dev returned after some time, he saw the other brother there. He was hastily shifting grain from his heap to that of his brother. 'What are you doing here?' asked the Guru. He replied, "My brother gets lot of guests. The grain has been equally divided. But my brother's need is greater. I want him to get a little more grain. I am doing it hastily so that he does not turn up to stop me from doing so." Guru Nanak Dev blessed him also. This is how a true Sikh should feel and



act. The Sikhs in order to have darshan and blessings used to visit Guru Hargobind Sahib. And, also desired to offer some gift to the Guru. Once, the leader of sangat offered honey as a gift, which the Guru Sahib declined to accept, saying, "I had asked for the same on the way and you refused". This shocked the Sikh and soon after the honey had become unfit for human consumption. The Sikh begged for enlightenment. Guru Sahib told him by pointing towards Bhai Kattu, the poor Sikh, who was hungry and was refused when requested for the honey while accompanying the sangat. Guru Sahib further enlightened him, saying, "Gharib Da Muh – Guru Ki Golak".

## Sense Of Duty

Guru Hargobind was living at Kartarpur (Jalandhar). One day, he went out hunting in the nearby jungles. Before going out he asked Bhai Jawanda to keep a watch at the gate till he returned.

When the Guru returned, he went straight to his private quarters through another gate. Unaware of it, Bhai Jawanda kept standing at the gate three days. When the Guru learnt about it he personally went there to express his appreciation for the sense of duty shown by Bhai Jawanda.

At another time, while still at Kartarpur, the Guru asked Bhai Chuhan who was a Jathedar of hundred jawans to arrange to bring some stones for constructing a wall of the langar. But Bhai Chuhan took it upon him to fetch the stones. Even after his hands and feet started bleeding did not stop. When the Guru saw the bleeding body of Bhai Chuhan remarked: "Bhai Chuhan, why have you started doing it yourself. I asked you to get it done by



the Sikhs." He replied with folded hand "That is right, sir. But why should I deprive myself of the honor of being a Sikh Sincerity.

Bhai Manjh, an ardent disciple of the Guru, used to bring dry wood everyday for the langar to be cooked. One day while carrying wood he tumbled into a well following a storm. Guru Arjan Dev found that despite his predicament Bhai Ji had saved the wood from getting wet. The Guru honored his disciple by saying; Manjh is beloved of the Guru and the Guru of the Manjh.

## Stick To Your Dream

A well known speaker started of his seminar by holding up a Rupee 500 notes. He asked, "WHO WOULD LIKE THIS RUPEE 500 NOTE" Hands started going up. He said, "I am going to give this note to one of you but first let me do this. He proceeded to crumple the note up. He then asked "Who still wants it?" Still the hands were up in the air. He dropped the note on the ground and started to grind it into the floor with his shoe. He picked it up, now all crumpled and dirty. Now who still wants it? Still the hands went into the air. My friends, you have all learned a very valuable lesson. No matter what I did to the money, you still wanted it because it did not decrease in value. "It was still worth Rupees 500/-. Many times in our lives, we are dropped, crumpled and ground into the dirt by the decisions we make and the circumstances that come our way. We feel as though we are worthless. But no matter what has happened or what will happen, you will never lose your value.

**Never let yesterday's disappointments overshadow tomorrow's dreams**



## Frogs

Once upon a time there was a bunch of baby frogs.... participating in a competition. The target was to get to the top of a high tower. A crowd of people had gathered to observe the race and encourage the participants..... Quite honestly: None of the onlookers believed that the baby frogs could actually accomplish getting to the top of the tower. Words like: "Åh , it's too difficult!!! They'll never reach the top." or: "Not a chance... the tower is too high!" are coming from the onlookers. One by one some of the baby frogs fell off... ..Except those who fastly climbed higher and higher.. The crowd kept on yelling:"It's too difficult. Nobody is going to make it!" More baby frogs became tired and gave up... ..But one kept going higher and higher.....He was not about giving up! At the end everybody had given up, except the one determined to reach the top! All the other participants



naturally wanted to know how he had managed to do what none of the others had been able to do! One competitor asked the winner, what was his secret? The winner said, I am deaf!!!!

The lesson to be learned–Don't ever listen to people who are negative and pessimistic.....they will deprive you of your loveliest dreams.

Always be aware of the power of words, as everything you hear and read will interfere with your actions!

Therefore: Always stay... POSITIVE! And most of all: Turn a deaf ear when people tell you, that you cannot achieve your dreams! Always believe: You can make it!

## Failures does not equal DEFEAT

Failure does not equal defeat; they are two separate things. Failure is a part of every life; everyone fails at times. Defeat is when you don't rebound, but instead allow failure to turn what could be a successful life into a wasted one through self-pity and fear of the opinions of men. Feelings of inferiority are Satan's attempts to deny the power of God within you.

One good thing about failure is that you appreciate the victory all the more. It's not the failing that counts, but what you do with it. No one has ever made a discovery, won a victory, or had a breakthrough without first experiencing some failures, yet refusing to let those failures defeat them.

Failing is often God's way of helping you to zero in on His highest and best. As your own programs crumble into dust, He's right there with a new blueprint for something much better. You can fail many times in different things and you will. But you're not a failure as long as you keep getting up and trying again. Always

remember that there's a difference between failure, which happens many times in our lives, and being a failure which only happens if we decide to give up and quit. There's a big difference between saying "I fail" and "I'm a failure." There's no disgrace in saying the first which is just a fact of life but you should never say "I'm a failure" unless you've decided to give up.

The basic rules for success may be defined as follows: Know what you want. Find out what it takes to get it. Act on it and persevere. No one is a failure who can truly say, "I have done my best."

## Seven Little Known Goal Setting Tricks

### Lesson 1: The Most Important Rule Of Writing Your Goals Down That You Must Follow

Most of us already know that it is vitally important to write your goals down. The simple mechanical act of writing makes your goal visible and tangible. That's no longer just a thought! Now it's a commitment. But there is one rule you must follow to succeed that very few know. It's not enough to write your goal down...

... You have to describe it in complete detail!

Make it as specific as possible.

"I want to make a lot of money" is not the goal. It's just a wish.

"I want to make \$10.000 monthly with my business by July 1st." Now that's the goal.

After writing your goal down in complete details don't forget to make it visible!

This will help you to stay focused on your goal and create a clear mental image of what you want.

### Lesson 2: The One Question You Must Answer

Before You Take Action. There is one question you must answer before you start achieving your goal. Failure to answer that question will result in lack of motivation and failure to follow the plan.

Take a piece of paper and answer this question in writing:

WHY do you want to achieve your goal?

No, not just because "I want". There are reasons behind your dreams, usually dozens of them. And if you realize why you want to reach your goal, you'll be most likely to follow your plan till the end.

For example, why would you want to lose 15 pounds in 2 months?

- To look good
- To feel good about yourself
- To fit in your favorite dress
- To impress your spouse...

List every single reason. Try to imagine all the benefits.

The truth is the longer the list, the stronger your motivation will be.

Read your reasons first thing in the morning. It will keep you focused and motivated.

### Lesson 3: How To Trick Yourself To Finally Get Started Working On Your Goals And Stay On Track Until The Goal Is Accomplished.

I've heard this hundreds of times.

"Think Big!"



“Dream Big Dreams!”

“Make Your Goal As Big As You Can Imagine!”

So, okay... I've written down my BIG, almost out-of-reach goal. After all, I don't want to underestimate myself. I know I can do this but... But often after a full day at work I'm just so exhausted... ..to start working on my big goal. I don't have enough energy for BIG goals and think “I'll do it tomorrow.”

But tomorrow never comes.

Every night write down a small task for the next day. Make it as tiny as you can. Something that would take 10–15 minutes.

Let's say your goal is to lose weight and you decided to work out every day for 30 minutes.

You could write down your assignment:

“Do one exercise for lower abs 10 times.”

Yes, just one exercise, just 10 times. It would take you about 3 minutes. The secret is that the most difficult thing is to get started. Even if you just do one exercise for 10 times, it is better than nothing. And if you do more you'll feel even better! The trick is to give yourself a really small task:

And once you get started you will actually find out that you won't mind doing more than you planned!

Remember, set big goals, but make your tasks small.

**Lesson 4: One Simple, Yet Powerful, Technique That Drives You Into Actions Every Day And Helps To Overcome Procrastination.**

It takes only 10–15 minutes a day to write down your achievements and the tasks you've accomplished. But these 15 minutes a day have the power to transform all your life.

– Success journal motivates you.

By writing down your achievements you will be able to feel the progress. You will see how by small steps you're moving closer and closer to your goal.

– Success journal eliminates temptation.

It will be easier to resist temptations since you know that you have to write down what you have done tonight.

– Success journal simplifies your life.

Things become much simpler when they are written down. A journal makes you more tolerant of life's distractions. However you should be aware of three rules of keeping a success journal:

**1. Write only what you've done.**

Don't write what you still haven't done and what you have to do tomorrow. List only accomplished tasks and achievements.

**2. List even small things.**

Everything counts! A phone call, a chapter of a textbook or your decision to pass by the chocolate cheesecake.

**3. Make it a daily habit.**

Don't skip days! Even if you're exhausted make sure you write at least 1–2 sentences in your success journal. Even if the only thing you did was thinking about your goal.

Take a notebook and start to list all your completed tasks.

**Lesson 5: The Secret Formula That Helps You To Define The Perfect Moment For Working On Your Goal.**

Are you waiting for a perfect moment to work on your goal? Are you sure you will be able to recognize the perfect moment when it comes? There is one simple formula that instantly tells you the perfect time to start achieving your goal.

The perfect moment = NOW!

Don't waste your life waiting for a perfect conditions or perfect opportunity. They don't exist.

Use what you have, start right now, never ever procrastinate! Have you ever noticed that all the successful people are very dynamic? They don't lie on the couch... ..waiting for the perfect time to start doing something. They get up and DO it.

**Lesson 6: How To Stop Putting Things Off And Convert Yourself From Procrastinator Into Productive, Effective Person Who Loves The Thrill Of Getting Things Done.**

Take a piece of paper and answer three simple questions.

1. Where you are?
2. What do you want to do?
3. How you will feel while doing it?

While writing down what do you want to do you will already imagine yourself doing it. And it won't be very difficult for you to get up and do it. Let's say you've been

putting off organizing your closet. You always find more important tasks to do and it's never enough time to clean it and put everything in place.

Just sit down, take a piece of paper and begin writing: "It's Saturday, 3:45pm. I'm sitting in the kitchen, drinking coffee. I want to organize my closet. It will only take me about 1 hour and I will feel energetic and satisfied that I finally got it done. My closet will be clean, everything will be sorted and in place..."

Just as you're writing it you feel the desire to get up and do it. Because you want your closet organized, you want to feel satisfied and you've already imagined yourself doing it.

**Lesson 7: The One Simple Technique That Will Make Any Boring Task A Pure Fun And Increase Your Productivity.**

Make a game out of it!

For example, time yourself and keep trying to improve your time.

Let's say you have to peel 20 pounds of apples.

Challenge yourself!

Set a record how many apples can you peel in 3 minutes. Then try to beat your own record. The good thing is you will always be a winner.

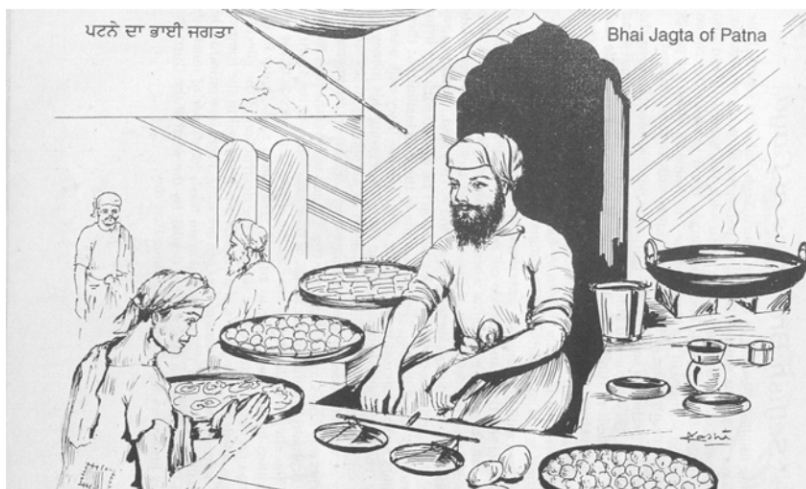
You can turn any boring task into fun game. Just use a little imagination!

This simple trick has proven to increase productivity by more than 125%!

## Right livelihood

Bhai Jagta ran a sweet shop in Patna city. He used to get up early in the morning and after taking shower and recitation of Gurbani (teaching of Gurus), put on his overall to prepare the sweets for his shop. His overall always looked greasy. People thought that he never took shower and never washed the overall. Any needy who came to his sweet shop was served with heart and soul and his need was fulfilled.

One day someone said to the Guru, "You are staying in the house of this man who never takes bath and never attends any congregation." The Guru said, "You are not aware of the reality of this man. He neither takes bath nor does he attend the company of holy men, perform worship or recitals just to show off. Whosoever has any doubt about his daily routine may stay for a night with him and dispel his doubts. He recites the Name of the Lord daily. He takes bath and serves the poor out of his



earnings by honest labor. Bhai Jagta is not a hypocrite. He is a perfect Sikh." The Guru dispelled the doubt of everybody.

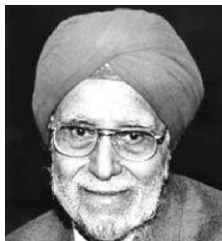
one day some Yogis came for a discussion with him. Their leader was a big landlord. He was very proud of being rich. The Guru said to him, "Before anyone starts calling oneself a 'Yogi', it is essential to know that who is called a 'Yogi'. He is not a 'Yogi' whose deeds are those of animals. Always entangled in lust for wealth and who indulges in discrimination of rich and poor. 'Yogi' is one who may tolerate criticism and not be proud of his praise. Gold and steel both are same to him and his mind does not waver in adversity."

## Entrepreneurship

Entrepreneurship is the act of being an entrepreneur, which can be defined as "one who undertakes innovations, finance and business acumen in an effort to transform innovations into economic goods". This may result in new organizations or may be part of revitalizing mature organizations in response to a perceived opportunity. The most obvious form of entrepreneurship is that of starting new businesses; however, in recent years, the term has been extended to include social and political forms of entrepreneurial activity.

Bhai Mohan Singh can be called as the doyen of pharmaceutical industry in India. He is the founder of pharmaceutical giant Ranbaxy Laboratories Ltd. Bhai Mohan Singh was born on December 30, 1917 in Rawalpindi district. His father Bhai Gyan Chand was a Hindu and his mother Sunder Dai was a Sikh. Bhai Mohan Singh began his business career in the construction business during the Second World War. His firm bagged a

**Bhai Mohan Singh**



Founder of pharmaceutical giant  
Ranbaxy Laboratories Ltd;

**Narayana Murthy**



Founder of Infosys  
Technologies Limited;

contract to build roads in the North East.

After Partition, he left Rawalpindi and settled down in New Delhi. Bhai Mohan Singh started business as a moneylender. Ranbaxy was started by his cousins Ranjit Singh and Gurbax Singh. Ranbaxy's name was a fusion of Ranjit and Gurbax's names. They were distributors for A. Shionogi, a Japanese pharmaceutical company manufacturing vitamins and anti-TB drugs. When Ranbaxy defaulted on a loan, Bhai Mohan Singh bought the company on August 1, 1952, for Rs 2.5 lakh. Bhai Mohan Singh collaborated with Italian pharma company Lapetit Spa and later on bought it. Bhai Mohan Singh made his mark in the pharmaceuticals industry in the late 1960s when he launched his first brand Calmpose. It was an imitation of Roche's valium. But Roche had not patented it in India. In early 1970s when Indian adopted a regime of process patents in the Bhai Mohan Singh quickly realized that one could make any product in the world through reverse engineering. He established an R&D facility at Mohali and launched one blockbuster pill after the other, such as Roscillin, Cifran etc.

Ranbaxy Laboratories Ltd went public in 1973. At this time Bhai Mohan Singh introduced his eldest son Parvinder Singh in the company, who later on became the company's Managing Director in 1982. Bhai Mohan Singh also co-founded Max India with his youngest son, Analjit Singh.

Bhai Mohan Singh was a former vice president of the New Delhi Municipal Corporation (NDMC) and was

awarded the Padma Shri for his contribution in civic matters. For his contribution to the industrial development of Punjab, the Punjab Government had named an Industrial Township near Ropar after him.

Narayana Murthy is the Non-Executive Chairman and Chief Mentor of Infosys Technologies Limited. He is a living legend and an epitome of the fact that honesty, transparency, and moral integrity are not at variance with business acumen. He set new standards in corporate governance and morality when he stepped down as the Executive Chairman of Infosys at the age of 60. Born on August 20, 1946, N.R. Narayana Murthy is a B.E. Electrical from University of Mysore (1967) and M.Tech from IIT Kanpur (1969). Narayan Murthy began his career with Patni Computer Systems in Pune. In 1981, Narayana Murthy founded Infosys with six other software professionals. In 1987,

With the liberalization of Indian economy in 1990s, Infosys grew rapidly. In 1993, the company came up with its IPO. In 1995, Infosys set up development centers across cities in India and in 1996; it set up its first office in Europe in Milton Keynes, UK. In 1999, Infosys opened its first office in U.S.A Infosys became the first Indian company to be listed on NASDAQ. Today (in 2006), Infosys has a turnover of more than \$ 2billion and has employee strength of over 50,000. In 2002, Infosys was ranked No. 1 in the "Best Employers in India 2002" survey conducted by Hewitt and in the Business World's survey.

Along with the growth of Infosys, Narayana Moorthy too has grown in stature. He has received many honors

and awards. In June 2000, Asiaweek magazine featured him in a list of Asia's 50 Most Powerful People. In 2001, Narayana Murthy was named by TIME/CNN as one of the 25 most influential global executives. He was the first recipient of the Indo-French Forum Medal (2003) and was voted the World Entrepreneur of the Year – 2003 by Ernst and Young. The Economist ranked Narayana Murthy eighth on the list of the 15 most admired global leaders (2005) and Narayan Murthy also topped the Economic Times Corporate Dossier list of India's most powerful CEOs for two consecutive years – 2004 and 2005.